

THE ACADEMY.

A WEEKLY REVIEW OF LITERATURE, SCIENCE, AND ART.

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EXCAVATIONS at EPHEBUS, on the Site of the Temple of Diana.

The Committee formed to carry on these excavations have recently passed the following resolution:—"That it is very desirable, in the interests of art and archaeology, that the site of the temple be thoroughly excavated. It is therefore proposed to renew the excavations in the autumn under the direction of Mr. J. T. Wood. SUBSCRIPTIONS to the Excavations at Ephesus Fund are received by Sir JOHN LUBBOCK, Bart., M.P., Hon. Treasurer, 15, Lombard-street, and Messrs. HERBES, FARGUHAN, and Co., 16, St. James's-street, Piccadilly.

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NORWICH.—Chippendale, Oak, Silver, Oriental, Wedgwood, Flints, Pottery, &c., &c.—B. SAMUEL, 37 and 39, Timber-hill, usually has specimens of interest.

SCHOOL of ART, 2, New-road, Notting Hillgate, W. (Notting Hillgate Station).

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MR. WM. LEIGHTON JORDAN will (D.V.) be in London in NOVEMBER and ready to make ENGAGEMENTS for EVENING LECTURES on "THE NEW PRINCIPLES OF NATURAL PHILOSOPHY."—Address, care of Mr. David Bogus, 3, St. Martin's-place, London, W.C.

ST. PAUL'S SCHOOL.—An EXAMINATION for filling up about TWENTY VACANCIES on the Foundation will be held on the 10th SEPTEMBER.—For information apply to the BURSAR, St. Paul's School, West Kensington, S.W.

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Royal Institute of British Architects,
No. 9, Conduit-street, Horse-guards-square, London, W.,
25th August, 1884.

THE MASON COLLEGE, BIRMINGHAM.

SESSION 1884-85.

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The SESSION commences on FRIDAY, the 3rd of OCTOBER NEXT, and terminates on the 27th of JUNE, 1885.

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Geo. H. MORLEY, Secretary.

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This College has been founded by the County College Association, Limited, under the Presidency of His Grace the Duke of Devonshire, K.G., in order to enable Students at the earliest practicable age and at a moderate cost, to take the University Degree in Arts, Law, or Medicine. Students are admitted at 16, and a degree may be taken at 19. The College charges for Lodging and Board (with an extra term in the Long Vacation), including all necessary expenses of Tuition for the B.A. Degree, are £84 per annum.

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The Subjects of Examination are Physics, Chemistry, Botany, Zoology, and Physiology (no Candidate to take more than four subjects). The JEAFFERSON EXHIBITION will be COMPETED FOR at the same time. The Subjects of Examination are Latin, Mathematics, and any two of the three following languages:—Greek, French, and German. This is an Open Exhibition of the value of £50.

Candidates must not have entered to the Medical or Surgical Practice of any Metropolitan Medical School.

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For particulars application may be made to the WARDEN of the COLLEGE, St. Bartholomew's Hospital, E.C.

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The WINTER SESSION will begin on WEDNESDAY, OCTOBER 1st, 1884. Students can reside in the College within the Hospital walls subject to the College regulations. The Hospital comprises a service of 750 beds, including 75 for Convalescence.

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The WINTER SESSION of 1884-85 will commence on OCTOBER 1st, when an INTRODUCTORY ADDRESS will be delivered by Sir J. HESLOP BENNETT, M.D., F.R.S., at 3 P.M.

TWO ENTRANCE SCIENCE SCHOLARSHIPS of £100 and £60 respectively, open to all First-year Students, will be OFFERED for COMPETITION. The Examination will be held on the 5th, 7th, and 8th of OCTOBER, and the subjects will be Chemistry and Physics, with either Botany or Zoology at the option of Candidates.

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SESSION 1884-85.

Candidates for Admission to the Theological Course at the commencement of the coming Session are requested to forward their APPLICATIONS and TESTIMONIALS, to either of the undersigned, who will supply all needed information as to Admission of Students, Selection of Scholars, and Outline of the Course of Study.

The COLLEGE SESSION commences on THURSDAY, the 2nd of OCTOBER, and Students and Candidates are requested to attend at 9 A.M. on that day.

An ADDRESS in connection with the Opening of the Session will be delivered by the Rev. J. ESTLIN CARPENTER, M.A., on the same day, at a quarter-past 4 o'clock P.M.

All or any of the Classes may be attended by the public on payment of the regular fees. Particulars may be obtained (by letter) from the College Librarian, at University Hall, or either of the Secretaries. The hours of Lectures will be fixed, and may be learnt after the Session has commenced.

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Manchester, September, 1884.

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Town House, Aberdeen, 22nd August, 1884.

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It has fallen to the lot of but few statesmen to have the active portion of their lives so exactly coinciding with a special phase of political development as was the case with John de Witt. On November 2, 1650, William II. Prince of Orange and Stadtholder of five of the United Provinces died, after a wild attempt to crush the liberties of his country by a *coup d'état*. On December 21, de Witt became Pensionary of his native town Dordrecht, having just completed his twenty-fifth year. In the following year he took part in the Great Assembly by which the Stadtholderate was set aside in the five provinces. On March 1, 1653, he entered on the functions of Grand Pensionary of Holland. These he discharged till shortly after the Revolution of 1672, which restored the young William III. to the authority of his ancestors, and which was almost immediately followed by the murder of John de Witt and his brother Cornelius.

To write the history of John de Witt, therefore, is to write the history of the Republic during the abolition of the Stadtholderate. The period is one which is, indeed, less dramatic than those which preceded and followed. There is nothing in it like the heroic struggle by which the Republic was founded and saved from the armies of Spain, or the scarcely less heroic struggle in which it made itself the centre of resistance to the tyrannous sovereignty of Louis XIV. To the sober historian it is, however, even more attractive than the times which have been celebrated by Motley and Macaulay. It affords the first example in modern Europe of an industrial and commercial Republic which was other than a city community, and throws no little light on the difficulties which stood in its way, while the sterling virtues of its leaders are refreshing to contemplate in the midst of the military courts of the seventeenth century.

To one aspect of his theme M. Lefèvre Pontalis does full justice. In his pages John de Witt appears as he really was in his unassuming greatness, equally ready to give statesmanlike advice at the council-board, to pen a state-paper in justification of that advice, or to throw himself on board ship to strengthen the hands of an admiral in the hour of his country's peril. In his many-sidedness he has almost the air of a Dutch Pericles—a Pericles, that is to say, without the thunderous oratory of the Athenian. The deficiency is characteristic alike of the man and of the nation to which he belonged.

John de Witt was practically the prime minister of a republic such as Milton loved—a republic of prudent and wise counsellors, with no broad basis of popular sympathy to rest on. In the council-chamber of the States of Holland oratory would have been as out of place as it would be in a cabinet council.

To all that this deficiency implies M. Lefèvre Pontalis shuts his eyes. His work is admirable so far as regards the character and conduct of his hero, and the immediate causes of the fall of that hero and of the form of government which he cherished; but the connection between those immediate causes and the broader stream of human tendencies has no interest for our author. He tells us, with admirable minuteness and sagacity, of the flood of French aggression which floated the Prince of Orange into power, and of the preference of the masses for the government of a Prince to the government of lawyers and merchants; and he successfully shows that John de Witt, so far from being guilty of the military weakness which led to the ruin of his country, had advised in vain the strengthening of the army, and had encouraged the men of Amsterdam to let loose those inundations by which the French invasion was ultimately baffled. Yet it does not follow because a man has done his best according to his lights that those lights are not defective. M. Lefèvre Pontalis does not even allow that there was any deficiency at all. "Les services," he writes of De Witt in his preface,

"qu'il a glorieusement rendus à son pays suffisent à prouver que la longue durée d'un pouvoir honnêtement exercé par un grand ministre, est la meilleure garantie de la liberté et de la prospérité d'une république. D'autre part, les malheurs publics sous le poids desquels il a succombé, démontrent avec la même évidence qu'une nation dont l'indépendance est menacée par la conquête, ne peut mieux la défendre qu'en la mettant sous la garde d'une dynastie séculaire."

The misfortunes of John de Witt prove nothing of the kind. What they do prove is that a nation in time of trial needs a strong central government which can appeal to the popular imagination. It is the business of a biographer of John de Witt to tell us why what M. Lefèvre Pontalis calls a Parliamentary Republic failed to appeal to the popular imagination, and this is what he does not even try to do. He shows, indeed, that the House of Orange could count on the support of the clergy and the lower classes, and of provincial feeling outside Holland; but there is no attempt to estimate the weight of these different factors in the development of the State. The reader looks in vain for any hint whether either the clergy or the people had any real or supposed grievances against their rulers; and, though the provincial feeling is necessarily referred to from time to time, there is no suggestion of its real importance.

The fact is that the great Dutchmen of the sixteenth and seventeenth centuries were singularly devoid of aptitude for constitutional improvement. While England was making almost as many tentative constitutions as France has made in the nineteenth century, Barneveldt, Maurice, de Witt, and William III. contented themselves with

taking the imperfect system which existed, and working it for the profit of their own ideas. De Witt made use of the financial and commercial preponderance of Holland to reduce the other six provinces into the position of satellites revolving around the provincial estates of Holland. In 1672 his sin—for sin at least of omission it was—found him out. Even Holland itself then joined in the outcry for the re-establishment of the Stadtholderate. The so-called Parliamentary Government fell, not because it was opposed by a prince, but because it had not the elements of success within it. It was not parliamentary in any true sense of the word; it was not popular; it was not national. De Witt's personal merits could not outweigh the constitutional defect of his position.

The faults of M. Lefèvre Pontalis' book, like those of his hero, are those of omission only. He lacks the highest historical imagination, but that which he sees he sees clearly. His work is no hurried production. He has devoted much time and industry to the Dutch archives, public and private, and has been able in this way to throw a flood of light on the subject with which he deals. It is for the Dutch historians to criticise the book in detail.

SAMUEL R. GARDINER.

The Countess of Albany. By Vernon Lee. "Eminent Women Series." (W. H. Allen.)

WHEN we are confronted in the glowing pages of the historian with the revelation of some personage who has hitherto suffered obscurity or calumny, our surprise and delight are mingled with something more poignant. It is like the sudden knowledge communicated by an epitaph or funeral *éloge* when the unvalued virtues of the deceased are proclaimed to the ashamed survivors. Modern history teems with these curious resuscitations and surprising exaltations. The hero arises freed from the mists of error and the corruptions of partisanship until his position affronts the *parti pris* of some new historical advocate with other aims and another client, and he is ruthlessly demolished. It does not detract from the force and truth of Vernon Lee's presentment of the Countess of Albany that it is somewhat coloured by the exuberance of the special pleader. With her fine sense of the picturesque, her remarkable power of vivifying the historic scene until it becomes a vital presence, Vernon Lee has not failed to recognise that the eminence of her heroine is not due to any conspicuous personality. It is intimately associated with that of more exalted individuals. As an historical figure she derives her importance solely from the fact that she married the Young Pretender, while her other claim to eminence is entirely due to her connexion with Alfieri. Yet Vernon Lee is not content with this secure and substantial basis. She is not satisfied with invoking our pity for the young bride whose married life was described by Sir Horace Mann as a martyrdom. She speaks, not incidentally, but recurrently, of the intellect of the Countess of Albany as something remarkable, of the "immense bulk of her nature" as intellectual. Despite all the author's ingenuity, however, it is impossible to discern in her portrait more than the average

woman of culture of the eighteenth century. Of this pure intellectual nature, of which Vernon Lee writes with fervour and conviction, what were the fruits? She influenced in some measure Alfieri, and she attracted men of genius to her salon, but her magnetism was not intellectual. She utterly failed to sympathise with the noble aspirations of Ugo Foscolo, and was incredibly blind to the genius of Sismondi. When years had blunted what little self-reverence she once possessed, when Alfieri's place was filled by another, and, instead of being an important figure in the political world, she was pensioned by her husband's enemies, she indeed attained an eminence—the "bad eminence" of notoriety, which she sustained with much frank and engaging cynicism. If we accept Vernon Lee's estimate of her intellect, it appears positively monstrous in its self-sufficiency and monumental in its barrenness.

To be unable altogether to acquiesce in Vernon Lee's portrait of Louise of Stolberg does not militate against our sense of the excellence of her work. Her pictures of eighteenth-century Italy are definite and brilliant. They are instinct with a quality that is akin to magic. Her art may, indeed, be compared with that of the necromancers, vying with all that was fabled of their beautiful visions that floated in crystal sphere or mirror. In Vernon Lee's descriptions there is something of the glamour, still more of the actuality, of the scene, though occasionally the critic's sense suffers through an iteration of touch, a duplication of phrase, that distorts rather than accentuates. Her vignettes of eighteenth-century Rome and Florence, her fugitive glances at palace and salon and bye-way, are admirable examples of an intense and graphic art. If the picturesque qualities are sometimes imperfectly harmonised, if the wealth and depth of the *chiaroscuro* are sometimes imperilled by an excess of *impasto* in the execution, the impression of force and freshness is not the less marvellous. At the outset the attention is arrested by a charming passage, descriptive of the journey of the young princess from Ancona to Macerata, where her future husband awaited her. Nothing can be happier than the skill with which Vernon Lee introduces her heroine, at once investing her with the fascinating property that allures, the romantic interest that is unailing:—

"The people of those parts have little to do nowadays, and must have had still less during the Pontificate of His Holiness Pope Clement XIV.; and we can imagine how all the windows of the unplastered houses, all the black and oozy doorways, must have been lined with heads of women and children; how the principal square of each town, where the horses were changed, must have been crowded with inquisitive townsfolk and peasants, whispering as they hung about the carriages that the great traveller was the young Queen of England going to meet her bridegroom—a thing to be remembered in such world-forgotten places as these, and which must have furnished the subject of conversation for months and years, till that Queen of England and her bridegroom had become part and parcel of the tales of the 'Three Golden Oranges,' of 'The King of Portugal's Cowherd,' of the 'Wonderful Little Bluebird,' and such-like stories, in the minds of the children of those Apennine cities. The Queen of England going to meet her bridegroom at the Holy

House of Loreto. The notion, even to us, does savour strangely of the fairy tale."

Here, too, portrayed with a masterly hand, is the landscape through which the fairy princess made her progress:—

"The spring comes late to those regions; in the middle of April the blackthorn is scarcely budding on the rocks, the violets are still plentiful beneath the leafless roadside hedges; scarcely a faint yellow, more like autumn than spring, is beginning to tinge the scraggy outlines of the poplars, which rise in spectral regiments out of the river beds. Wherever the valley widens, or the road gains some hill-crest, a huge peak white with new-fallen snow confronts you, closes in the view, bringing bleakness and bitterness curiously home to the feelings. These valleys, torrent-tracks between the steep rocks of livid basalt or bright red sandstone, bare as a bone, or thinly clothed with ilex or juniper scrub, are inexpressibly lonely and sad. You feel imprisoned among the rocks in a sort of catacomb open to the sky, where the shadows gather in the early afternoon, and only the light on the snow-peaks and on the high-sailing clouds tells you that the sun is still in the heavens."

An effective foil to the bride is provided in the sketch of Charles Edward, a powerful, repellent portrait that forms a suggestive pendant to the familiar figure of the Prince in *Waterley* and *Redgauntlet*. Not all the sarcasm and irony of Vernon Lee's reflections on the immorality of this *mariage de convenance* more forcibly illustrate the revolting cynicism of such unions, and at the same time more affect the imagination, than this repulsive personage, contrasted with the pretty young bride just released from a convent, "a childish woman of the world, a bright, light handful of thistlebloom." There is a touch of true grotesque in this juxtaposition of incongruities, the Princess and the Ogre; the Princess, a "rather childish creature, with still half-formed childish features, very pretty, tender, light-hearted"; and the Ogre:—

"A red face, but of a livid, purplish red, suffused all over the heavy furrowed forehead to where it met the white wig, all over the flabby cheeks, hanging in big, loose folds upon the short, loose-folded red neck; massive features, but coarsened and drawn; and dull, thick, silent-looking lips, of purplish red, scarce redder than the red skin; pale blue eyes, tending to a watery greyness, leaden, vague, sad, but with angry streakings of red; something inexpressibly sad, gloomy, helpless, vacant, and debased in the whole face."

Of the Countess of Albany's separation from her husband, and of Alfieri's negotiations to secure the protection of the Grand Duke of Tuscany, Vernon Lee supplies a clear narrative. It is a curious proof of the rapid growth of the dramatic poet's renown that Sir Horace Mann should slyly refer to Alfieri in this affair as one "who, as a writer of tragedies, formed the plot of her elopement." With this event the political importance of the Countess waned; and even previous to it there is remarkable evidence in Mann's correspondence that, although still the objects of espionage, the improbability of an heir being born to the Pretender caused the light-hearted minister to affect a strange indifference to the royal couple. He almost snubs the curious Walpole who had asked for "prints" of the interesting pair, and insinuates that they were not of sufficient importance to awaken a

demand for their features. Alfieri naturally figures very prominently in Vernon Lee's book. His extraordinary career is sketched with a light and deft hand, and he himself is certainly the most perfect and individual of the author's many excellent portraits. It is characterised by an uncompromising severity of truth, a trifle cruel in dissection and analysis, and touched with satire, but drawn with rare strength and precision, a command of light and shade, and most dexterously handled. The estimate of Alfieri's works betrays less subtlety, and certainly less insight. It is easy to demonstrate that Alfieri was no poet in the highest acceptation of the ideal; but the secret source of his dramatic power is untouched by Vernon Lee—the power that appealed, perhaps, more to the men of the revolutionary epoch than it does to us, but the evidence of which is too striking to be lightly dismissed. Without dwelling on the extraordinary enthusiasm his plays excited in Italy, which is in some measure recognised by Vernon Lee, there remains the remarkable testimony of Byron. He could compare the effect of "Mirra" to nothing less than Kean's acting at its best, and, with no reference to the actors, speaks of "the agony of reluctant tears" and "the choking shudder" that convulsed him. There must be something more than a cold mechanic art in drama that evokes such emotion, some influence deep-hidden under the conventional form.

Enough has been revealed of the nature of this biography to indicate the excellent quality of this the latest of Vernon Lee's studies of a country and society she has repeatedly depicted with such felicitous art.

J. ARTHUR BLAIRIE.

Prairie Experiences in handling Cattle and Sheep. By Major W. Shepherd. (Chapman & Hall.)

MAJOR SHEPHERD'S modest volume is not a book which at first sight attracts the impatient reader. The theme is not novel; and, naturally, the man who has passed most of his leisure hours for the best part of a year in studying treatises on Western ranching is anxious to ascertain, without needless loss of time, the points wherein the latest writer on bullocks and their drivers differs from his predecessors in the same field of literature. But the author of these *Prairie Experiences* scorns to provide any such royal roads to the learning he has to impart. His book is one long chapter of 266 pages, without any division into sections. It has neither preface, nor index, nor table of contents, nor even headlines to enable us to see whereabouts we are. Indeed, with the exception of a list of nine illustrations, Major Shepherd ignores the conventional courtesies of the every-day author, and plunges among his sheep and cattle and prairie experiences without even so much as stopping to tell us who he is, or how an officer of Her Majesty's forces came to be herding flocks, "bossing" cow-boys, or consorting with buffalo-butchers "and sic-like companie." Nor, though the writer is a major of engineers, is there a word about ditches or curtains or ravelins or demi-lunes or hornworks or palisades or anything which would have delighted the soul of Uncle Toby.

He abjures the past, and keeps to his muttons. Cattle, cow-boys, round-ups, herds, and life on the prairie—these are his text; and to these, in spite of many temptations to diverge into the bye-ways of American travel, he sticks with the courage of a soldier who has chosen his line and is determined to fight on it, even though critics rage and the publishers imagine a vain thing. And on the whole he has done well.

Had he lingered about New York, or Denver, or Portland, or San Francisco, or even Chicago, he might have produced a bigger bundle of experiences, but he could not have laid so useful a one before the public. Sometimes, indeed, the reader must half regret that so shrewd an observer dismisses long stretches of country so briefly as he does the seven days' journey between Montana and Chicago. Major Shepherd writes in a tone of quiet subdued humour, never boisterous, never afflicted with the *lues Marktwaimiana*, which is the pest of so many travel-talkers. He ambles along, telling simply what he believes will be of interest, without either the affectation of Western slang or the equally repulsive tone of a Gallio to whom all these things are of little account. Our author had seen men and cities before he undertook to sell beef in Chicago, or to drive 5,000 sheep from California to Idaho; and hence he does not, as so many less practised tourists do, imagine that anything which is strange to him is necessarily peculiar to America. Every experience is narrated so pleasantly, and without tedium, that it is scarcely possible to open a page in which a useful fact about stock, or a keen criticism on Western character does not strike the eye. Through Wyoming, and about Montana, and across to Washington territory, and then back from California through Nevada into Idaho, the writer travelled leisurely behind a herd of cattle or a flock of sheep, and thus was able to note in an exhaustive way the peculiarities of the regions traversed, and the quaint characters with whom he came in contact. We have followed him in all these wanderings with a pleasure which is rarely marred by finding the writer wrong either in his facts or in his conclusions, though possibly some Western traveller might be inclined to join issue with him when (p. 53) he declares that the poison of the rattlesnake is not deadly, and that he never heard of a case in which a man or larger animal had died from a bite.

He makes no attempt to generalise regarding the United States from the standpoint of his twenty months' residence in one corner of it. "My time," he tells us,

"was spent mostly in the midst of the prairies; there, naturally, I could learn nothing of the East, Centre, or South of the great Republic, nothing about her ever-growing cities, their trade, and their peculiarities. Away from the haunts of men one seldom met any of the upper or educated classes, and the pleasures of social and literary intercourse are for the time superseded. The life is sometimes pleasant, sometimes dreary; there is plenty of exposure, and not a little discomfort; there is generally good health, and consequently good temper; there are all sorts and conditions of men who meet you on perfect equality, whether better or worse than yourself; your wants are few, and generally you have to satisfy them yourself. It is wonderful how you lop off necessities

when they burden your time and occupations. You have entered on a new life in a new world. It is not all admirable, for good and evil are together balanced. With freedom in forming new opinions you are apt to grow disdainful of the small niceties of civilisation; the trammels of society are cast off, leading to a dangerous drop into rude habits and ill-restrained language; the impossibility of fulfilling all the requirements of the toilet engender a disregard of personal neatness."

This extract is a fair specimen of Major Shepherd's style and the good sense which pervades his entire volume. He neither grumbles nor exults. "Rule Britannia" is as far from his tone as "Yankee Doodle"; he aims at, and we think reaches, the truth. Fortunes are no longer to be readily made in ranching. The toil is arduous, the risk great, and the kind of assistance on which you most depend uncertain, independent, and lazy beyond anything of which either Europe or the Eastern states have any idea. Our author is not jubilant over the openings which the West affords for young men bred above the rank of labourers. Wherever followed, the business of driving and minding stock is rude and tiresome. The daily companionship of less educated men is wearisome; but the out-door life is healthy and exhilarating; the roughing does not show too disagreeably; and young men with good spirits and manliness have nothing to fear, for "America is a land of hope, though often of hope deferred." Yet Major Shepherd hints very broadly that if the lads who are content to plough and cart manure in Iowa, to herd sheep in California, or cattle in the Rocky Mountains, would be content to submit to the same hard life, coarse bad fare, separation from friends and associates, and complete loss of mental culture, they might do almost as well, if not better, at home. But on all such questions the intending adventurer could not have a safer guide, or a more disinterested one, than Major Shepherd. He has written a book which, simply as an entertaining piece of travel literature, is well worthy of perusal; while as a specimen of the ever increasing "ranch literature" it is the best which has come under our notice. The illustrations are coarse, but graphic; and the little map, though somewhat primitive, is sufficient for all ordinary purposes. An index and table of contents are, however, imperative if the author expects his useful venture in letters not to be thrown away on a world too busy to search for needles in haystacks, be the hay ever so good.

ROBERT BROWN.

Ancient and Modern Britons: a Retrospect. In 2 vols. (Kegan Paul, Trench, & Co.)

THE pottle of hay is very big, but there is a needle in it. Whether the needle be worth looking for is, of course, quite another matter. The anonymous author of these two overgrown and windy volumes has collected together a vast mass of second-hand erudition about early races in Britain, and has connected his gleanings with a perfect encyclopædia of curious information as to the Gipsies, the outcast races of the Scotch border, and a great many more nondescript, half-forgotten elements of British ethnography. He has clearly got a theory of his own; but wherein

exactly that theory consists we have not succeeded in altogether convincing ourselves. Like Mr. Gilbert's hero, he argues high, he argues low, he also argues round about him—especially the latter. After, however, unravelling as well as we can the tangled skein of verbiage in which the author has carefully concealed his meaning, we are inclined to say it is something after this fashion. If we misrepresent him we trust he will forgive us on the ground that he has managed to talk all round his subject most skilfully, without ever once getting really into the very middle of it.

The population of these islands consists in the main of two elements, a black one and a white one. The most ancient of Ancient Britons were really black people—Australioids, as black as negroes. The most modern of Modern Britons are really white people—Teutons, with fair hair and blue eyes. But for a long time the two races lived on side by side together within the four seas, much as white man and negro still live in the Southern States, or shall we say, rather as Spaniard and Indian still live in Mexico and Central America. The Gipsies are not, as ethnologists do vainly talk, a race of modern immigrants from India or thereabouts, but the blackest remaining descendants of these hypothetical black Britons. (This sounds extremely heterodox, and we trust we have not misconstrued our author's meaning; but if he does not mean this he must have a marvellous talent for misleading his readers.) From the very beginning the white race was the more civilised, or more civilisable of the two; and, while it settled down early to peaceable and urban pursuits, the dark race remained true to the older nomadic and predatory customs which we all associate with Gipsies and Moss-troopers. There is a certain vagueness about our author's views as to the inter-relations of Australioids, and Mongoloids, Picts, and Gipsies. We rather fancy he wishes us to believe that because the Picts were Mongoloids (which we are to take for granted), therefore they were black like the Australians; and because the Gipsies were black, therefore they are Picts. But at any rate we understand him to say that the Gipsies are the most aboriginal of all existing modern Britons.

Now this, of course, is philologically nonsense. If any one thing is certain about the Gipsies, it is that their dialect is distinctly Indian—not Indo-European, as the anonymous author tries by minimising to make out, but truly Indian (if you will, Neo-Sanskritic). They are clearly *not* Pictish, whatever that may be; and they are not British at all, in any ethnical or intelligible sense. Nevertheless, the book has a grain of truth in it; or, to speak more correctly, two grains. In the first place, the author really brings up a good deal of evidence to prove that throughout the Middle Ages, and down almost to the eighteenth century, there were native people in Britain, and especially on the Scotch borders, who were several shades darker than any race now inhabiting these islands—swarthy people whose descendants have since intermarried with true whites, and have got gradually merged among the general population. When we recollect how few crosses will make an octaroon out of a pure negro—only three in all—this theory seems probable

enough. The conquered darker races may long have kept up their comparative purity of blood in some places, and only slowly have intermixed with the dominant lighter race; and some tribes of these darker people may have been, at least, as dusky as the average Brahman of Benares. In the second place, he has shown good reason for believing that the so-called Gipsies of the Scotch border may in many cases have been no Gipsies at all in the ethnical sense, but mere outcasts, relics of earlier uncivilised elements in the population, regarded as Gipsies only on the same grounds as all tinkers and tramps are liable to be confounded with Gipsydom in modern England.

Altogether, though the work cannot be praised for its main theme, its side issues are interesting, suggestive, and even important. It is well now and then to have these paradoxes put forward in the most startling manner, so as to shake us out of our dogmatic slumber; and probably nobody can read these two queer and amusing volumes without having a little wholesome scepticism aroused in his mind as to one or two fundamental dogmas of the great Teutonic theory of British ethnology.

GRANT ALLEN.

Paul's Use of the Terms "Flesh" and "Spirit."
The Baird Lecture for 1883. By William P. Dickson. (Glasgow: Maclehose.)

THE Baird Lecture of last year may not appeal to so wide an audience as some that have preceded it. It is, nevertheless, one of the best hitherto issued on that foundation. It is occupied with discussions of uncommon intricacy, though of great interest to the interpreter and theologian; and it has succeeded in making its way through these with remarkable clearness and sobriety. Readers to whom it specially addresses itself will find it a careful and scholarly piece of work, a magazine of information, and in scientific value superior to most lectures of the kind.

The Pauline writings familiarise us with various sets of antithetical terms on which the apostle's thought turns. The terms *flesh* and *spirit*, however, are more distinctively Pauline probably than any other—more so than the contrasts between death and life, Adam and Christ, the old man and the new man; more so even than those between law and gospel, sin and grace, faith and works. They have so large and characteristic a place in Paul's Epistles that our interpretation of these writings and our conception of the Pauline doctrine must be vitally affected by the way in which we read these weighty words. Their precise intention, however, is the reverse of obvious. There is great difference of view even as regards their broader employments. This difference is intensified by the fact that the application of the words appears not only to be practically new in Paul's hands, but to be marked by a perplexing variety and uncertainty. It has been felt, therefore, that, even when something like agreement is reached as to their usual point and purpose, much remains which it is extremely hard to determine or account for.

We get at once into a very thicket of questions. Whence did Paul obtain these terms? Did he coin them for himself? Or did he borrow them from some well-known source and stamp them with a new meaning? Are

we to seek their roots in the Old Testament, or in Hellenic literature? Have they a distinct and definite meaning, or are they used in a vague and rhetorical sense? Can we discover anything in their history that furnishes the principle of their varied applications? What is the exact sense to be attached to the word *flesh* in the passages of primary doctrinal importance? Is it material substance, or creaturehood, or human nature under the conditions of the Fall, or the sensuous side of man's being? What is the sense to be claimed for the term *spirit*? Is it always with Paul a designation, in some form or other, of the Divine Spirit? Or does it occur occasionally as a psychological term, expressive of man's own spirit? Or may it denote now man's spirit considered as receptive of, or actually possessing, the Divine Spirit; and again the Divine Spirit regarded as subjective in man and forming in some way a new constituent in his nature? Are the terms associated with any particular theory of the elements of man's constitution—tripartite or otherwise? Do the related terms—heart, mind, soul, understanding, and the like—point to the existence of a Biblical psychology in the Pauline writings, or how are we to understand his use of them in reference to what man is or may become?

There has been a vast expenditure of labour and ingenuity in connection with these questions in the present century. Nor have the last few years been behind any in this respect. The German press in especial has been emitting a constant stream of articles and monographs on the subject. Some of these have been extraordinarily acute. But there has been little harmony in their conclusions. One school, under the shield of the names of Neander, Tholuck, Müller, and Delitzsch, has kept in the main by a well-known line of interpretation which carries us from Clement and Augustine to Aquinas, and from Aquinas to Luther, Calvin, and Zwingli. This identifies the *flesh* with human nature as a whole, and as it now is, under the burden of the Fall. A second school, including the followers of Usteri, Rückert, and others, falls back upon the reading which is connected more or less closely with the names of Chrysostom, Theodoret, and Cyril, and takes the *flesh* to have, for the most part, the narrower sense of the animal or sensuous nature of man. A third party, headed by Ritschl, attempts a middle way between these two views, admitting that with Paul *flesh* means sometimes body, sometimes human weakness over against Divine power, sometimes the seat and source of sin. In addition to these, we have what is practically a fourth group of theologians who seek to explain how Paul is able to pass, as he seems to do, from one sense to another, and conclude that the primary sense, which makes the varied applications of the term *flesh* consistent, is that of corporeal substance with the associated Greek idea of the inherent evil of matter.

Dr. Dickson reviews all these types of interpretation very fairly. It is to the fourth, however, that he directs the strength of his argument. And rightly so. For not only is this one advocated most keenly at present, but it is the one which involves the most serious revision of our views of Pauline doctrine. Those who urge it, however, are

by no means at one as to several of the main points. Baur, Holsten, Schmidt, Lüdemann, Pfeiderer, are introduced as so many successive exponents of the theory. But it assumes very different forms in these hands. According to Baur, for example, the term *flesh* describes man as a material, sensuous being; the Pauline conception of matter, however, being not that of a dead, inert mass, but that of a "congeries of powers," as Dr. Dickson correctly interprets it, "in living operation, moving in a definite direction." Holsten (than whom we have no more acute student of the Pauline teaching) conceives the contrast between *flesh* and *spirit* to be a metaphysical contrast, and takes the basis of the Pauline anthropology to be the principle *finitum non est capax infiniti*. To him the term *flesh* in its religious application conveys the notion of the finite over against the infinite, the idea of the finite itself in the concrete being with Paul that of the sensuous. These positions, which Holsten has erected with so much care, are powerfully assailed by Schmidt. In his view it is a mistake to identify the *flesh* with evil, or to construe the antithesis between *flesh* and *spirit* as an antithesis between the finite and the infinite. The *flesh* according to him means not exactly the body, but the material substance of the body, neither human nature as a whole nor one side of it as distinguished from another, but the "medium of all man's relations with this world," and so, among other things, "the sphere within which the purely natural being and action of man are carried on" (Dickson, pp. 30-31). Lüdemann, again, contends for the idea of objective sin, and regards Paul as occupying an entirely peculiar position, neither purely Jewish nor entirely Greek, the Jewish conception prevailing in his use of the term *spirit*, while *flesh* is employed sometimes in the general Jewish sense of "man," and sometimes in the more precise Hellenic sense of the material of man's body. Then Pfeiderer comes in with an analysis which it is impossible not to admire for its great ability, and concludes for an interpretation of the term *flesh* which makes sin an objective thing, existent in man prior to acts of his will, and native to his constitution.

Dr. Dickson has manifest pleasure in playing off these discrepant views against each other. When he comes to deal, too, with some of the primary Pauline texts he betrays an inclination to regard the incongruous exegetical findings of these inquirers as amounting to something like a refutation of the theory itself. This is not a style of argument with which we have much sympathy. There may be many unequal constructions of a theory on the part of its various adherents, while yet the theory itself may be valid in principle. Dr. Dickson is much more satisfactory when he delivers his assault directly against the foundations of that view of Pauline doctrine which is common to many German theologians who otherwise differ greatly among themselves. His argument against the supposed Hellenic origin or colouring of Paul's conception of human nature is put with great force. We do not see, indeed, why the man of Tarsus should not have been considerably influenced by Hellenic ideas. There are some facts which point that way, even in connection

with the present question. The Platonic use of the terms "outer man" and "inner man" is one of these. And we cannot but think that Dr. Dickson strains the import of certain Pauline declarations, such as those in 1 Cor. i. 17-26, ii. 13-20, which he presses into the opposite service. But in this particular case the Hellenic origin of Paul's phraseology, or the Hellenic derivation of Paul's doctrine, seems to us far from being made out by anything that is advanced by Holsten or Pfeiderer. The few considerations which may be admitted to point in that direction do not carry us very far. On the other hand, the most that we know of Paul's training, Jewish connections, and Jewish pre-possessions, is inconsistent with the supposition; while his whole teaching on the subject of man's nature, and on that of sin, becomes a chaos if it is supposed to start from the Greek notion of the inherent evil of matter, and from the theory of objective sin, instead of the broad Old Testament conception of man. It is only by pursuing the method of seeking elsewhere than in the Bible itself the key to the distinctively Biblical terms that such results can be reached as those which appear in the writings of the theological school referred to. Among the best sections in Dr. Dickson's book are those in which he exposes the faultiness of this method.

Dr. Dickson himself agrees in many points with Weiss and Sabatier, and still more with Wendt. He makes much use of the brief but excellent treatise of the latter, published in 1878 under the title, *Die Begriffe Fleisch und Geist im biblischen Sprachgebrauch*. He differs from Wendt on some points, as, for instance, in the explanation of Paul's choice of *pneuma* in place of *psyche* as his term for a particular part or aspect of man's nature. But he coincides very closely with Wendt, both in his general conclusions and in his exegetical findings. This coincidence is the more remarkable in that Dr. Dickson's enquiry had been practically finished before Wendt's book came in his way. As regards the term *spirit*, he rejects the theory of Holsten and Pfeiderer, that in the Pauline writings it involves the notion of *material substance*, however refined; and he seeks its explanation in the Old Testament conception of *spirit* as *power* and *life*. He holds that Paul employs it mostly in the sense of "the Divine power which originates and sustains the new life distinctive of the Christian." He admits at the same time that it is also used occasionally to designate the human mind; and he thinks that *pneuma* is selected in preference to *psyche* for this purpose, because Paul wishes to bring out some relation in which the human mind stands to the Divine Spirit. As regards the term *flesh*, he agrees on the whole with those who take it to designate man in respect of his creaturehood, the idea of sinfulness being due to predicates attached to it rather than to the thing itself. This is the position adhered to by various recent writers who have a difficulty in accepting the definition of the *flesh* as sinful human nature, or human nature under the conditions of the Fall. It is admitted that, as Paul looks at man from the view-point of experience, and not from that of psychology, when he speaks of the *flesh* he does, in point of fact, speak mostly, if not always, of man as he now is.

But it is contended that to define the *flesh* itself as *fallen* human nature, or human nature with the evil active in it, rather than simply as human nature in its creature relations and as liable to sin, is to confuse what is accidental with what is essential, and to go beyond linguistic precedent.

There is much to be said in favour of this interpretation. There would be more, if Ritschl's contention could be made out, that the Old Testament never uses the term *flesh* as equivalent to *sinful* man. Dr. Dickson has presented this construction of the Pauline terminology in the best possible light. The enquiry, indeed, cannot be regarded as closed. There are points raised, for example, by the anonymous treatise published at Giessen in 1862 under the title, *Die biblische Bedeutung des Wortes Geist*, which demand further examination. And it is, perhaps, too generally overlooked in such discussions that we are not entitled to expect perfect constancy in the use of these Pauline terms and others akin to them. Paul might have good reason for using somewhat different terms in addressing the Colossian church from those he might naturally use in writing to the Romans. But much is gained when it is seen that in neither the one case nor the other has he in view anything like a philosophy of human nature, that his phraseology is not philosophical, and that neither the words *matter*, *substance*, *form*, &c., nor the modern ideas connected with them, belong to him. S. D. F. SALMOND.

NEW NOVELS.

Ishmael. By the Author of "Lady Audley's Secret." In 3 vols. (Maxwell.)

Incognita. By Henry Cresswell. In 3 vols. (Hurst and Blackett.)

The Dewy Morn. By Richard Jefferies. In 2 vols. (Bentley.)

The Armourer's Prentices. By Charlotte M. Yonge. In 2 vols. (Macmillan.)

Miss Ludington's Sister. By Edward Bellamy. (Trübner.)

MISS BRADDON never wrote anything more striking or more powerful than *Ishmael*. The task she set herself in choosing such a hero as Sébastien Caradec was a bold one. The character looms before the reader all through like one of the creations of Rembrandt. It required no mean skill to draw him, from his first appearance as a youth in Brittany to the hour when Paris rang with his name, and he had acquired a European fame. But our author has succeeded; and the triumph is a double one when it is achieved, as it is here, in conjunction with a successful delineation of French life, scenery, and politics. Young Caradec is the son of a descendant of the old noblesse. His father having married again he is forced from home, and proceeds to Paris. At the time of his arrival he finds the city divided between "two heresies," the Red Republicanism of Louis Blanc, and the masked Imperialism of the Prince President. Caradec flings from him his old name and assumes that of Ishmael. He has imbibed the views of the Reds, but he is no worthless *prolétaire*. He sets to work with a will, beginning in the humblest manner as a

working mason, and rising step by step until he becomes the greatest contractor of the age, a man whose name is coupled with that of Haussman. He carries a benevolent heart through all; and it is sympathy chiefly which leads him to marry a daughter of the people, one steeped in misery and wretchedness, and known as Pâquerette. She does not understand him, and ultimately deceives him, and much of the story turns upon her subsequent history and miserable death. Throughout the narrative we have many graphic glimpses of Parisian life and events during the brilliant rule of Louis Napoleon, from the *coup d'état* of December 2 down to 1869, when the shadow of impending doom was hanging over himself and over France. Miss Braddon has evidently studied with care the political movements in France during this momentous period, and she shows an accurate knowledge of the principles of the various parties by whom the unhappy country was rent asunder. It is perfectly true, as she has noted, that "the men who make the revolutions of Paris are not always Parisians." Indeed,

"the men who achieve great things, either in politics or commerce, in a metropolis, are rarely men born and bred in that metropolis. It is the province—the fresh, free air of mountain and sea—the wide wastes of Gascogne—the moorlands of Berry—the hills of Auvergne—which send their vigorous young blood to do and dare in the capital. Seldom is it from the stones of the city that her soldiers and senators spring."

Nor is it only in the record of events that the author has been successful. She has rightly pilloried, in the loathsome effusions of Hector de Valnois, a school of poetry which all who are familiar with the most recent developments of French literature will at once recognise. Almost more disgusting than Valnois is the Vicomte de Pontchartrain, with his charnelhouse rubbish, imitations (*longo intervallo*) of François Villon. There are other characters as skilfully drawn as those we have mentioned; and there is one Irish lady, as noble as she is beautiful, Lady Constance Danetree. How Ishmael finds happiness at last, after a stormy yet dazzling career, we must leave the reader to discover. Paris, the city of splendour and of degradation, of glory and of shame, of pleasure and of sorrow, of triumph and of infamy, has rarely been drawn with such vigour and truthfulness as it is in these pages.

Despite some eccentricities of construction, *Incognita* is a clever novel, and distances its predecessors by the same hand in ability and invention. It is no small triumph, from the story-telling point of view, for an author to begin with his tragedy, and maintain the interest arising from it to the close. The hero, Godfrey Ravenhill, kills Major Lavers for having compromised the honour of a girl, one Cecilie Danvill, to whom the former was engaged. The duel, for such it had been, was as fair as any duel can be; but of course on the body being found it was given out as a case of murder. Ravenhill makes no sign, but goes about his old haunts as usual, while a reward is placed upon his head. The duel had been witnessed, or immediately discovered, by one of the ladies in the story. She had been masked, hence the title, *Incognita*; and

how she maintains secrecy, the reader must trace for himself. There are two heroines, Cecilie Danvill and Argine Culmer, both remarkable characters. A chain of circumstances is ingeniously fabricated, as the result of which Argine is arrested. She knows who killed the Major, but she suffers the case to go for trial, and is actually indicted for wilful murder. At one time conviction seemed certain, but she does not flinch, and her only hope is that Ravenhill will keep away until after the trial. He, on the contrary, is ready to come over from the Continent, and make full confession if the verdict goes against Argine. Fortunately, owing to a failure in the evidence, she is acquitted. It does not quite appear why so remarkable a sacrifice should be made, especially as the ending of the story is not what might be expected from the tenor of the plot and the nature of the characters. The author now and then says a thing which is really epigrammatic, as when he remarks, "Let no man think fools are forgetful. A fool never forgets anything, except what he ought to remember." Altogether, this novel is very entertaining, though in a work of fiction it was scarcely necessary for Mr. Cresswell to let us know that he is familiar with Greek, Latin, and French.

All the charm which usually distinguishes Mr. Jefferies's transcripts from nature will be found in *The Dewy Morn*. The same keen appreciation of rural scenery, the same intense delight in bird and flower life, which the author has accustomed us to in his works dealing directly with country life, are present here; but there are also a few passages which, to many readers, will appear somewhat supersensuous. We refer principally to the description of Felise Goring; but the narrative of the love passages between her and Martial Barnard is altogether charming. The smell of the fields and the song of the birds are with us all through.

An excellent representation of London life in the beginning of the sixteenth century will be found in Miss Yonge's latest story. The quaintness of speech, the choleric temper, the rash action which marked the London prentices of the period are faithfully reproduced; and we obtain glimpses of bluff King Hal, wise Sir Thomas More, good Dean Colet, and others whose names are familiar in the chronicles of the time. The author has consulted all the best authorities upon citizen life in the early Tudor days, and the result is a sketch that is in every way satisfactory. The characters of the two Birkenholts, Ambrose and Stephen—the student and the man of action—are admirably worked out; and whether Miss Yonge depicts them as boys in the New Forest, or young men in the busy metropolis, she is equally at home. The whole story and its *dramatis persone* are redolent of the period.

Miss Ludington's Sister is by a writer who is taking considerable rank amongst American novelists. His theme is one which might have delighted the elder Hawthorne. It is a romance of immortality, in which a picture plays a prominent part. Some portions of the story have a curiously weird touch about them, and the narrative is founded on the idea of the survival of past selves. The machinery by which this is worked out we

must leave to be unfolded to the reader in its natural course.

G. BARNETT SMITH.

SOME FOREIGN BOOKS ON MYTHOLOGY AND FOLK-LORE.

Systema dos Mythos religiosos. Por J. D. Oliveira Martins. (Lisbon.) The title scarcely does justice to the extent of this work. It might be called a History of Religion far more justly than many works which assume such pretension. To criticise such a book fairly one should be in accordance with the theological standpoint of the author. He assumes that there is nothing abrupt or isolated in creation; that in religion, as in zoology, each type is the sum of all preceding types; that each actual moment includes all anterior moments, with their elements either transformed or existing as survivals. With these views he unites, what is rare among writers of this school—the freest toleration of others, and a hatred of materialism. He entirely rejects conscious charlatanism as a factor in the development of mythology and of religion. He would not rob any of the beliefs which are their consolation and their joy, nor destroy the altars at which they kneel. At the same time he protests against those who would destroy religion by bringing it back to its mythical stage, by disinterring the fetiches and miracles of the past; but worse even than this would it be to give oneself over to materialism. Woe to the society which rejects the first only to yield itself to the worse evils of the second. In a volume dealing concisely with a study, so many of the facts of which are still obscure, and which are interpreted in such diverse ways by different schools, there must be much which is doubtful, some things which might be represented almost as absurd, and more which are susceptible of qualification. The two main lines on which mythology and afterwards religion have advanced are said to be the objective, or cosmical, represented by the worship of the astral elements; and the subjective, or psychical, represented by the worship of images suggested in dreams. The final outcome of the former is Monotheism; of the latter, Eschatology. In the earliest times there was no distinction between an object and its conception, between a dream and reality. The three great types of mythology are: the animistic, culminating in Egyptian; the naturalistic, in Judaism; and the idealistic, in the Greek. The worship of the moon as a male precedes that of the sun, and marks the nomad stage; in the agricultural stage the sun becomes the male, the supreme God. The Egyptian religion marks the civilisation of a savage state; the Indian and Assyrian the savage state of a civilisation. The Egyptian deities are men with animal heads, the Assyrian deities animals with men's heads. Our author seems to us to fail most in his explanation of Judaism by solar and astral myths. The stories of Lot and his daughters, of Rachel, Joseph, Samson, Jephthah, and others are solar myths. The coat which Potiphar's wife lays up is a cloud. Rachel signifies a sheep, a sheep means a cloud, the Arabs worship a cloud as a white sheep. Might we not equally say of Agnes—Agnes is a lamb (French, *agneau*), and Agni is worshipped as fire in the Vedas. Our author overlooks the fact that no worship was offered, no altar or temple ever erected to Joseph, or Rachel, or Samson, as they were to Heracles and the eponymous heroes of Greece and Rome. Worship is said to be an invocation in Animism, an act of penitence in Judaism, and a hymn of praise to the Aryan. But what hymns of praise have ever excelled those of the later Psalms? Judaism is as much opposed to the Semitic gods as to those of Aryanism. In the chapter on Christianity the facts brought

forward to prove that, in popular practice at least, it includes all previous religions are of great interest, and the instances might easily be multiplied; but no sufficient distinction is made between those which are mere survivals, existing merely side by side with Christianity, and those beliefs which have been adopted into it. The mediæval period is treated as one of retrogression. The devil becomes almost a mediator, and as a bridge builder and beneficent thaumaturgus for the poor almost replaces Hercules. In his survey of Aryan mythologies our author follows Tiele, and passes by the Keltic. The present information upon it he considers to be altogether too vague and conjectural. Will no Keltic scholar take heart to wipe off this reproach? Surely some safe starting point might be found in a scientific comparison of the non-Roman deities found on inscriptions in all the Keltic lands—Britain, Gaul, Spain, Italy, and Galatia. We have only to add that in point of style this work is fluently and gracefully written, without pedantry, and can be read with pleasure by all who are interested in its subject.

Die Sage vom Ewigen Juden. Untersucht von Dr. L. Neubaur. (Leipzig.) Dr. Neubaur has here traced out the story of the wandering Jew through all its strange variations. The exemption from death and the waiting until the coming of the Lord, founded on an early misinterpretation of John xxi. 23, and considered first as a reward to the beloved disciple, were soon transferred as a punishment to the servant who struck our Lord before the High Priest, and who was identified by commentators from Chrysostom to the Catena Aurea with the Malchus whose ear Peter had cut off in the garden. In the thirteenth century an Archbishop of Armenia, speaking to the monks of St. Albans, as reported by Roger Wendover and Matthew of Paris, of the *καρτα φλος*, the much beloved disciple, gave occasion to a new name, Cartaphilus. About the same time in Italy, France, and Brittany appears the name "Buttadaeus" "Boudedeo," probably, *boute-Dieu*, he who has struck God. In an Italian version of the seventeenth century our wanderer is entitled Joseph; but in Germany in the same century the name Ahasuerus, which has since remained the popular appellation, is definitively affixed to our hero. Izaak Laquedem, which appears later in Belgium, is possibly the real name of an impostor. Up to the beginning of the sixteenth century the belief in the legend was firm; and the continued existence of the wandering Jew, and his report of the circumstances of his doom, were used in apologetics against Jews and unbelievers as an incontrovertible proof of the truth of the Gospel narrative. Towards the close of that century and the beginning of the next doubts creep in; euhemeristic explanations are put forward, that the words of our Lord apply to the whole Jewish people personified; the story is at last openly rejected, and laughed at by all people of education. Yet even in the present century appearances are recorded in popular tradition, and cheap reprints of the legend still find a ready sale. Dr. Neubaur's book aims at giving, if not an exhaustive, still a sufficient account of the sources and bibliography of the legend. He prints two texts of the German (Leiden) editions of 1602, which are the types of all subsequent copies. He remarks on the absence or extreme rarity of books on the legend in the sixteenth century; yet it was then that money was made out of pilgrims in Jerusalem by some impostor who represented Malchus in a crypt or underground passage there. One of these inedited accounts, dated August 15, 1547, has lately been printed as an appendix to the "Voyage à Jerusalem de Philippe de Voisins" which forms the third fascicule of the *Archives Historiques de la Gascogne* for 1883. It is strange that so little

is found printed on the subject in Spain, for the memory of the wandering Jew is still living there. Two friends of the present writer, in different years, and in different places, about twenty-five years ago—tall, handsome men, with unusually long beards, one fair, the other dark—were saluted by a crowd of children with the cry "See, see, the son of the Wandering Jew!" The one took it good-humouredly, and his followers gave him a parting cheer. The other showed signs of annoyance, was pelted from Burgos, and relinquished further explorations of a land in which he found the remembrance of this legend somewhat too vivid.

Poesía Popular: post-scriptum á la obra "Cantos populares Españoles" (de F. R. Marin). Por Demófilo. (Seville.) This little book is the result of an analytical study of the collection of 8,174 popular *Cantos* lately published by Señor Marin. It is full of suggestions, and tends to make the study of actual folk-lore one of greater usefulness than it usually is in the hands of those who treat it merely as a branch of comparative mythology. The attempt of our author is to deduce from these popular songs what he calls a "demopsychology," a scientific study of the mental habits of the unlettered mass as compared with those of the educated. He observes—

"that often, almost always, we find in the religion professed in any country as the true one the elements of other practices and other religions which were also in other times held to be true, but which are now considered to be false."

He shows, by examples, that many of the Spanish *coplas* were originally composed by the educated, but, on adoption by the people, have been almost always improved, however satisfactory they may have seemed before. By a statistical analysis of the age of the individuals by whom they are produced he proves that the period of adolescence is the *floruit* of popular songs; and, by a similar analysis of subject, he draws a psychological picture of the character of the Andalusian lower classes. Then turning his instrument to lighter objects he tells us what colours the populace prefer, what are the constituents of beauty in their eyes, what the mental or moral qualities which attract their love or excite their hate. It is evident that such a method may be applied to the popular literature of any people, and we commend this essay of Demófilo to all who wish to find a fresh interest in the study of folk-lore.

Légendes et Recits Populaires du Pays Basque. Fascic. IV. Par M. Cerquand. (Pau.) This fourth and concluding part of M. Cerquand's collection of Basque folk-lore tales is the largest and most interesting of the four. Variants of stories which we had thought might have been current only on the coast have been found by M. Cerquand in the interior also. The legends of Roland (Nos. 81-86) are curious from the mixture they present of incidents derived from the *Chansons de Gestes* of Northern France, as represented in the *Pastorales*, with incidents which have really happened in the neighbourhood. The true story of the Wild Boy of Iraty, interpolated in these tales, will be found in Chausenque, *Les Pyrénées*, vol. ii. (Agen. 1854), and elsewhere. Of No. 88 we have heard versions told as actual facts which have occurred at Larrau and at Tardetz. The paying of the debts of an unburied corpse exposed at the church door, in No. 107, points to a custom mentioned in the *Fueros* both of Navarre and of Aragon. The tale of sorcery connected with the Chapel of St. Sauveur is more firmly believed than perhaps any other in the Pays Basque. It has been told the present writer more than once in different localities, and always with the same conviction of undoubted truth. The custom of throwing money on the chapel floor is common elsewhere; and,

exposed as the coins are to the passers-by, we have never heard of any robbery of them, not even during the times of the Carlist wars. These four fascicules, with Prof. Vinson's recent volume, *Le Folk-Lore Basque*, form a sufficient collection for the French side of the Pyrénées; very little comparatively can remain for after-gleaners. The Basque text in this, as in former numbers, is given at the end, and we heartily congratulate M. Cerquand on the completion of his arduous task.

NOTES AND NEWS.

WE understand that Mr. E. A. Freeman intends to inaugurate his professorship at Oxford next term with a course of lectures on "The Method of Historical Study." He will also lecture on Gregory of Tours.

THE Hon. Roden Noel has a new volume of poetry almost ready for publication. The title will probably be *Songs of the Heights and Deep*, for it deals chiefly with mountains and sea. There will also be included a poem of some length about London and the London poor, called "A Lay of Civilisation."

MESSRS. MACMILLAN & Co. will shortly publish for the Dean of Llandaff a literal rendering, with paraphrase and notes, of the first Four Epistles of St. Paul, written during his first imprisonment in Rome. These are the Epistles to the Philippians, Ephesians, Colossians, and to Philemon.

MR. HENRY B. WHEATLEY is working at the new edition of Peter Cunningham's *Handbook of London*, which the late James Thorne left uncompleted.

THE new volume in the "English Men of Letters" series will be *Coleridge*, by Mr. H. D. Traill.

OF that constellation of English poets which adorned the beginning of the present century, Keats is now receiving prominent attention. Mr. Matthew Arnold and Mr. Swinburne have both written about him recently. Last December we had Mr. Buxton Forman's monumental collection of his complete works; somewhat later came the edition that was noteworthy for Mr. William T. Arnold's careful introduction no less than for its handsome format. And now we hear that the next volume in the "Golden Treasury" series will consist of selections from Keats, edited by Mr. F. T. Palgrave, with a vignette after Flaxman.

WE hear of two forthcoming historical works of a kind which is not too common in this country. One is a history of England under Henry IV., by Mr. James Hamilton Wylie, Inspector of Schools, to be published by Messrs. Longmans; the other is a study of Anne Boleyn, by Herr Paul Friedmann, to be published by Messrs. Macmillan. Both will be in two volumes.

EVERY winter we look forward to a new children's book by Mrs. Molesworth, with pictures by Mr. Walter Crane; and we are not disappointed. The title of the forthcoming one is to be *Christmas Tree Land*.

DR. J. A. LANGFORD has a new volume in the press entitled, *Child-Life as learned from Children*. It consists of from fifty to sixty short poems, each one founded on an incident in the life of a child.

ARCHDEACON FARRAR's new book, to be published by Messrs. Macmillan, will be entitled *The Messages of the Books*; being Discourses and Notes on the Books of the New Testament.

MESSRS. MACMILLAN announce three new novels:—*Sir Tom*, by Mrs. Oliphant, who seems inexhaustible; *Judith Shakespeare*, by

Mr. William Black, which is still running as a serial in *Harper's*; and *Ramona*, by an American lady, Miss Helen Jackson.

MESSRS. MACMILLAN's other announcements include a collection of Charles Kingsley's *Poems* in two volumes, uniform with the "Eversley Edition" of his novels; a translation of Amiel's *Journal Intime*, by Mrs. T. H. Ward; a Life of Edward Miall, by his son Mr. Arthur Miall; Lord Hobart's *Essays and Letters*, with a biographical sketch by his widow; a History of the Parsis, by V. Dosabhooy Framjee, in two volumes, with illustrations and plans; *Pleas of the Crown*, by Mr. F. W. Maitland; and *Daffodil and the Croaxicans*; a Romance of History, by Mrs. Augusta Webster.

MESSRS. LONGMANS announce a translation of *Antinous*, an historical romance by the German professor who has adopted the English pseudonym of "George Taylor."

AN illustrated edition of Mr. Thayer's life of President Garfield—*From Log Cabin to White House*—will shortly be published by Messrs. Hodder & Stoughton.

WE understand that Mr. Birrell is not the author of the whole of the admirable little volume, *Obiter Dicta*, which we reviewed last week. Mr. George H. Radford, we hear, wrote the amusing essay on Falstaff of which we spoke so favourably, and whose quiz of Gertrude has rejoiced the soul of many lovers of Shakspeare.

MR. REGINALD LANE POOLE is going to Vienna for the Wyclif Society, to examine there the MSS. he is editing—Wyclif's "De Civili Dominio," and "De Dominio Divino." The Archbishops of Canterbury and York have both asked for advance sheets of Mr. Poole's edition of the "De Civili Dominio," and have been furnished with them.

WHILE noticing recently Mr. Wyman's Bibliography of the Bacon-Shakspeare Controversy (*ACADEMY*, August 2), we took occasion to congratulate ourselves that the heresy was chiefly confined to America, where it originated. We now regret to state that Mrs. Henry Pott, editor of Bacon's *Promus*, has succeeded in founding in London a society of members banded together to disbelieve in the authenticity of Shakspeare's plays. The society intends to hold regular meetings and to print the papers read before it. Whether it will call itself the "Anti-Shakspeare Society," we do not know.

MESSRS. MASTERS & Co. have in preparation a new edition of Canon Carter's Memoir of Harriett Monsell, also the following new tales:—*Little Golden Shoes*, by Mrs. Mitchell; *Little Captain Dick*, by C. A. Jones; *Molly Carew*, an autobiography; *What is Right, comes Right*, by Francis Wilbraham; *Little Ready Cry*, adapted from the French by C. A. Jones; and a new tale by Stella Austin.

MESSRS. TRÜBNER announce a third series of *Stories and Folk-Lore of West Cornwall*, by Mr. W. Bottrell.

MR. REDWAY has now ready for issue to subscribers *Phallicism: Celestial and Terrestrial, Heathen and Christian*, in connection with the Rosicrucians and the Gnostics, and its Foundation in Buddhism, with an essay on Mystic Anatomy, by Mr. Hargrave Jennings.

MESSRS. WILSON & McCORMICK, of Glasgow, will issue shortly a dramatic poem, entitled *Diabolus Amans*.

A Year's Ministry, the first of a series of sermons by the Rev. Dr. Alexander Maclaren, will be published at the office of the *Christian Commonwealth*.

MR. E. HEPPLE HALL, author of several handbooks of American Travel, will lecture at Brighton next month on "Picturesque Canada."

WE hear that the Russian politician who writes under the name of "Stepniak," is preparing a large work on *The Russian Despotism*.

BARON NORDENSKJOLD has prepared for publication a *résumé* of all his Arctic work up to the present time. The rumour that he contemplated an Antarctic expedition, which was recently contradicted, is again revived.

DR. V. BOGISIC, Professor at Odessa, and compiler of the Montenegrin Code, has published lately a remarkable pamphlet under the title, *De la Forme dite Inkosna de la Famille rurale chez les Serbes et les Croates*. (Paris: Thorin). The works on the Common Law of the South Slavs by Prof. Bogisic are so well-known to English scholars interested in this matter that we need only recommend this new pamphlet to their attention.

A TRANSLATION into Russian of Mr. Marvin's work on the petroleum industry in South Russia is now appearing in the *Anglo-Russian Torgovy Journal*.

In the demonstration at Brussels last Sunday against the education bill of the clerical ministry, it was noticeable that the Antwerp contingent displayed two mottoes taken from the writings of Macaulay, with his name conspicuously exhibited.

DR. MAJUNKE, the well-known pugnacious member of the German Reichstag, will shortly issue a volume with the piquant title, *Geschichtsbüßen*. We hope, for the sake of the size of the book, that the author will treat of contemporary history only.

Correction.—In the review of Sharpe's *Notes and Dissertations upon the Prophecy of Isaiah* in the ACADEMY of last week, p. 132, col. 1, l. 25, for "unmanufactured historical truth," read "unmanufactured."

ORIGINAL VERSE.

AUTUMN.

SHUT to the lattice; make it fast;
The wind has turned austere and cold;
And, borne upon the funeral blast,
The first dead leaf's poor corpse behold.
Last month the land was gemmed with sheaves,
And clothed in multitudinous green;
Now, shivering under waning leaves,
The furrows gape, the forests lean.
The year's warm life, the honest sun,
Is swooning; more and more we see
The silent landscape's skeleton,
The woodland's grim anatomy.
Turn to the Town, its crowded time,
Its fading hopes, its arts and cheats,
Deceit and grasping, hate and crime,
The heartless gleam of cruel streets.
There is no path but terrors haunt,
Desire is still the door to Sin;
Without, you hear the curse of Want,
Possession's sated yawn, within:
Consoles us not Contentment's priest
Who nods by Hope's eternal grave;
Day springs not in his dawnless East,
Life ceases when we cease to crave.
Honours and riches will not count,
Nor Love, for all his rapturous toys;
On things of sense the wise will mount
A ladder of exhausted joys:
The few who reach the summit-sphere
Report fair fields—a glad surprise
For those who hear with chastened ear—
And watered groves of Paradise;
Rising in mist the enchanted streams
Flow under trees that bloom and bend;
Clean floods that shine in fairy beams,
Without a burden, bar, or end.
Ah, streams of life! ah, magic light!
Dreamed of by these, enjoyed by those;
And—somewhere in the Infinite—
The tideless Ocean of Repose!

H. G. KEENE.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

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- ANSHELM, V. *Berner-Chronik*. Hrsg. vom histor. Verein d. Kant. Bern. 1. Bd. Bern: Wyss. 6 M.
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- HOBRECHT, J. *Die Canalisation v. Berlin*. Berlin: Ernst & Korn. 150 M.
JORDANI BRUNI NOLANI *opera latine scripta, rec. F. Fiorentino*. Vol. I. Pars II. Naples: Furchheim. 15 L.
LAPLACE, *Œuvres complètes de*. T. 6. Paris: Gauthier-Villars. 20 fr.
PESCHKA, G. A. V. *Darstellende u. projective Geometrie*. 3. Bd. Wien: Gerold's Sohn. 24 M.
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- JONAS, R. *Ueb. den Gebrauch der verba frequentativa u. intensiva bei Livius*. Posen: Jolowicz. 1 M. 20 Pf.
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RES GESTAE divi Augusti. *Ex monumentis Ancyranis et Apolloniensibus in usum scholarum ed. Th. Mommsen*. Berlin: Weidmann. 1 M. 20 Pf.
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CORRESPONDENCE.

HEINE AND WILHELM MÜLLER.

Torquay: Aug. 30, 1884.

So much attention has recently been directed to the life and writings of Heine that it seems opportune to refer to a point in his literary history that has been somewhat unduly neglected. It is a common-place regarding Heine as a lyrical poet that his methods are so peculiarly his own that he can have had no model. We have, however, his own distinct acknowledgment that he was much influenced by Wilhelm Müller (1794-1827), the Poet of *The Songs of Greece*, and of other lyrics so popular in Germany that they are now firmly embedded in the national poetry under the title of the "Müller-Lieder." It may, indeed, be said that the name of Wilhelm Müller, the father, is not less widely known in Germany than is the name of Prof. Max Müller, the son, in this country. Heine's letter to his brother-poet, besides its explicit avowal that he had in him a master and model, is in other respects so interesting as to warrant an endeavour to give it in an English version. The letter will be found in the complete edition of Heine's works published by Hoffmann & Campe (vol. xix., pp. 273-76, edit. 1865.)

JOHN SNODGRASS.

"TO WILHELM MÜLLER, THE POET OF 'THE SONGS OF GREECE.'"

"Hamburg: June 7, 1828.

"In sending you my *Reisebilder* I avail myself of the opportunity of conveying to you a few words of heart-felt regard. I ought long since to have written to you and to have thanked you for the kindly reception you gave to my tragedies and songs. I wished, however, to delay doing so till the lowering clouds that enveloped my soul were somewhat dispelled—for during a long period I was sick and wretched. At present I am but half as miserable as I was; and such a condition may, perhaps, on this earth, he called a happy one. As regards poetry, matters are a little mended, and I am cherishing many joyous hopes concerning the future. 'The North Sea' is one of my latest poems, and in it you may perceive what new chords I am striking and what new melodies I am employing. My fame is great enough to permit me frankly to avow to you that the versification of my little piece, 'Intermezzo,' has not a merely accidental resemblance to your customary versification, but that to your songs it probably owes its inmost rhythm [*seinen geheimsten Tonfall*], inasmuch as my acquaintance with the charming songs of Müller began as I was writing the 'Intermezzo.' I had at a very early period submitted myself to the influence of the German folk-song; later, whilst I was studying at Bonn, August Schlegel revealed to me many metrical secrets; but it was, I believe, in your songs that I first discerned the pure tones and the natural simplicity whereafter I had always aspired. How pure, how pellucid are your songs! and all of them are folk-songs. In my poems, on the other hand, the form only is to a certain extent that of the folk-song; the matter relates to conventional society. Nay, I can well afford emphatically to repeat—and you will one day find it publicly acknowledged by me—that in the reading of your seventy-seven poems it first became clear to me how, out of the forms of the folk-song ready to hand, one may fashion new forms that also breathe the spirit of the folk-song, without need of imitating the old ruggedness and clumsiness of language. In the second part of your poems I found the form still purer, still more transparently clear—yet why do I dwell so much on the mere form when I am more concerned to tell you that, except Goethe, I esteem no lyrical poet so highly as I do you. Uhland's strain is wanting in individuality and appears properly to the old poems whence he draws his materials, his imagery and his turns of expression. Infinitely richer and more original is Rückert; but in him I find everything to censure that I find to censure in myself: we are related through our faults, and he is often as unbearable to me as I am to myself. You only then, Wilhelm Müller, are left to me as purely enjoyable, you with your perennial freshness and youthful originality. With me, as I have said, things are at a bad pass, and as lyrical poet there is about an end of me, as you may yourself perceive. Prose receives me in her wide embrace, and in the succeeding volumes of the *Reisebilder* you will read much that is practically nonsensical, acrid, scathing, choleric, and, above all, polemical. The times are all too base; and whoever is possessed of the power and a free spirit is also in duty bound resolutely to engage in the combat with baseness, that so mightily puffs itself up, and with mediocrity, that assumes such a swagger, such an intolerable swagger.

"Remain, I pray you, kindly disposed toward me, never suffer yourself to be led astray concerning me, and let us grow old together in a common striving. I am vain enough to fancy that one day, when both of us are no more, my name will be mentioned in conjunction with yours—let us therefore in life be lovingly united. I will not read over what I have written to you; I have simply permitted the pen to take its rapid course whilst my thoughts dwelt upon you, and I have too sincere a regard for you to spend time in reflecting whether I say too little or too much.

"Your very devoted
"H. HEINE."

KING ARTHUR.

London: Aug. 30, 1884.

Prof. Sayce opens an interesting vein of speculation in his letter upon King Arthur in

the ACADEMY of August 30. Up to this time it had been supposed—as Geoffrey of Monmouth remarked long ago—that Gildas (*circa* 550), with Bede (150 years later), made no notice whatever of Arthur, who also is very slightly named by those Welsh poems to which we may rationally ascribe a date before 700—one only of these, also (in the book of Taliesin), mentioning him as sovereign of the land, Dux, Bretwealda, or whatever meaning should be given to the title “Gwledig.” But to find any of the romance of Arthur, his queen, his nephew, and his knights, we have hitherto been carried as late as Geoffrey—that is, about 1147, for Nennius (*circa* 900?) has none of it. And it would, therefore, be a very curious and wholly new light if, as the Professor proposes, Arthur’s nephew Modred could be identified with the Maglocunus or Maelgwn, tyrant of Britain, whom Gildas, with Celtic vehemence, denounces as the conqueror of an unnamed king, his uncle.

But before we can accept this coincidence, some explanation has to be given why—as I believe to be the case—neither Welsh nor English history, tradition, or poetry, ever do identify Maelgwn with Modred, or connect him in any way with Arthur. There is, indeed, very reasonable ground for holding them both as real and contemporary persons. But the earliest writer, I think, who tells the story of Arthur, Guinevere, and Modred, is Geoffrey; and it appears to me unlikely that had Gildas identified Modred with Maelgwn, in the legends of Wales (to which Geoffrey seems to refer in this portion of his history of Arthur, B. xi., ch. i.) no trace of so striking an element in the romance should have survived. Geoffrey’s account (which, of course, I only regard as a careful attempt to methodise the current Welsh and Breton story) leaves, also, no place for it; his Malgo, described in clear imitation of the Maelgwn of Gildas, coming as king some way after he has recorded that Arthur “gave up the crown of Britain to his kinsman Constantine” in 542, after receiving mortal wounds from Modred, whom he equally slays in the battle by Cambula, otherwise Camlan, dated in 537 by Skene.

Nor does there seem to be much support for the Professor’s conjecture in his quotation from the legendary Life of Gildas, even if the somewhat remote identification of Melus, king of Somerset, with Maelgwn, king of Britain, can be accepted. The fact that in this Life the legend of Arthur is “in a still undeveloped form” does not afford conclusive ground for denying its ascription to Caradoc of Llancarfan; as that historian, though a contemporary of Geoffrey, and probably acquainted with his book, nowhere, so far as I have observed, names Arthur, leaving us, therefore, uncertain in what light he viewed the King. Allowing, however, the tradition to be of earlier date, it looks only like another version of the legend given by William of Malmesbury, in his tract upon Glastonbury (probably written by 1130), to the effect that Arthur made a foundation there for twenty-four monks in regret for the death of his nephew Karl, son to King Nuth—the only notice, it may be remarked, of Arthur in all Malmesbury’s rather lengthy tract. Both stories, in fact, appear to have for their object the connection of Arthur with the Glastonbury endowments, and are the first recorded beginnings of the impulse which led to the tale of his burial, first “brought out” by the monastery about 1180, after the rebuilding of the Minster.

Passing on from the main conjecture to the Professor’s inferences, upon what does he rest the assertion that Maelgwn “was originally only a prince of a district [Gwynedd] in North Wales?” This is in opposition to Prof. Rhys, who argues forcibly that Maelgwn was “Gwledig” in his turn, and, as such, held an over-kingship wherever the Kymry still re-

mained unsubdued (*Celtic Britain*, pp. 120, 122). But that, long after, this wider rule should have been forgotten, and Maelgwn regarded as “a petty king of Gwynedd,” is in accordance with the whole general argument of Skene (*Four Ancient Books of Wales*). That Arthur, as Mr. Coote ingeniously conjectures, may be only Artorius, is rendered more probable by the rather frequent indubitable instances in which Roman names became Celticised; but, if we admit this, it seems, again, very unlikely that Artorius and Ambrosius (as conjectured by Mr. Sayce) should be the same, while the fact that the three direct ancestors of Cunedda are stated to have borne Roman names—Paternus (Padarn in Welsh), Aeternus, and Tacitus (Rhys, p. 116)—tells against the Professor’s argument that Cunedda and his family belonged to a less Romanised strain than Arthur. Skene’s view, that Modred and his allies represent Heathenism against Christianity, appears more probable. Lastly, even accepting Mr. Sayce’s main conjecture, what support does it give to his statement that Arthur himself had married into the Cunedda-Maelgwn gens? According to Geoffrey, Guanhunara (Guinevere) was “descended from a noble family of Romans”; and it is Arthur’s own sister whose marriage with King Lot issues in Modred, for whom it is now proposed to substitute Maelgwn.

Let us hope that the Professor will, some day, set forth his grounds for tracing “old solar myths” in the legend of Arthur, and “the dawn-goddess” in Guinevere. If this can be shown, we may have some aid in solving the amazing difference between the historical Arthur of the sixth century and the romantic Arthur of the twelfth. I have collected a few scanty references to him dating during that interval. But this question—with the localisation of his death and burial at Glastonbury, and the quasi-modern development of the romance of Avalon—cannot be treated at the end of a letter, already, I fear, too long, and devoted to points too remote and obscure for the patience of the general reader.

F. T. PALGRAVE.

“IRELAND IN THE SEVENTEENTH CENTURY.”

Sept. 1, 1884.

There is sufficient in Mr. Gardiner’s and Mr. Lecky’s letters in the ACADEMY of August 23 to assure me that, no doubt because of pressure on their valuable time, they have, like many of the reviewers of the above-mentioned work, greatly misunderstood its contents and one of my chief motives in publishing it. That was to show that the MS. depositions of 1641-1654 are not by any means what they are supposed to be by popular writers and even eminent historians, who have never examined them for themselves, but have judged of their contents by the garbled and shamefully dishonest extracts and abstracts given by Sir John Temple, and by the exaggerations in the printed works of Borlase and Jones, which I have not only disdained to rely on, but have fully exposed in my book. There is nothing in the MS. depositions of 1641-54 to support the ultra-English and ultra-Protestant view of the events of those years, nor yet the ultra-Roman Catholic and ultra-Irish view. Taken as a whole, as they ought to be taken, as such examinations always are taken by a just judge and jury, it will be found that these MS. examinations, while they relate horrible crimes committed by the Irish and Anglo-Irish Roman Catholics (some of the worst atrocities were committed by the latter), also carefully relate several instances of kindness shown by them to some of their Protestant neighbours. I have called special attention to such acts of kindness on the part of priests, friars, and lay Catholics, and had I found more I would have gladly recorded them. Mr. Gardiner can, I hope, satisfy himself without going

beyond the pages of my book that I have not “exercised partiality” in my selections from the depositions. Finding that many of those taken by the Rev. Edward Gray, Dean Jones, and other royalist clerical Commissioners, in the heat and excitement of the outbreak, were, as was natural, full of exaggerated rumours, worth little or nothing, with, however, some items of indisputable evidence of what the unfortunate deponents had seen, and that all the depositions of 1652-4 were, on the other hand, taken with the most admirable care to reject hearsay, and record only facts, and with an impartial desire to do justice to Roman Catholics and Protestants, I made my selections accordingly. I did not give a selection from the trustworthy depositions only, excluding the untrustworthy, because that would have given my readers an unfair idea of the whole collection in the College Library. I gave the majority of my selections from the trustworthy depositions, because they form the majority in the original MSS.; and I gave a small number of selections from the untrustworthy depositions, because they form the minority in the same collection. At pp. 85-88 of my second volume Mr. Gardiner will find a long specimen of the latter, one-fifth of which I point out in my note may be reliable. Dr. Maxwell’s long deposition is another of the same kind. He does not even profess to have seen a single murder of all those he glibly relates, some of them, I believe, utter myths. Other murders, among the rest the atrocious murders of his brother and sister-in-law and their newly-born infant, certainly took place. There is abundant evidence to that effect, quite irrespective of Dr. Maxwell’s deposition. In my preface to the narratives of Roman Catholics, which I have printed from the Carte MSS. in the Bodleian, I have said that I was sure the narrators honestly related whatever they had actually seen, or known, and that they helped us to check and test the untrustworthy hearsay in the earlier deposition of the Protestants in 1645. It seems to me that all this (as well as my exposing of Temple’s garblings at page 140 of my Introduction) ought to show Mr. Gardiner that, however strong my opinions may be on the political action of the Roman and Anglican churches in Ireland in past or present times, my selections from the MSS. were made in an impartial spirit, without regard to popularity seeking, parties or cliques, ecclesiastical or political, but simply in the interests of historical truth. At the same time, as I have already said, I hope that he will not rest satisfied with my selections, but will come to Dublin, and, carefully avoiding all direction from Roman Catholics or Protestants, examine every page of the original MSS. for himself. I am wholly unable to agree with him in thinking that Mountjoy’s soldier tactics, cruel as they were, in starving out the Irish garrisons he was fighting against in Ulster were as cruel and unjustifiable as the massacres of helpless old men, women, and little children, by their convoys (who had solemnly promised to protect them) at Portadown, Longford Castle, Belturbet, and Shrule. It seems to me that the two cases admit of no comparison, any more than do the Siege of Delhi or the Battle of Plassy with the conduct of Nana Sahib at Cawnpore.

I have not time now to say more on Mr. Lecky’s letter than that I quite admit that, as in his very valuable *History of England in the Eighteenth Century*, he had only to touch incidentally on Ireland in 1641, he may not have been able to read the original MSS., without which I must maintain that any attempt to write a history or historical sketch of the insurrection is like playing Hamlet with the part of Hamlet left out. His work lay in the eighteenth century records; time and space could hardly admit of his studying the earlier ones fully. And, further, with the highest respect

for his opinions on subjects which he has thoroughly studied, and making due allowance for necessarily superficial reading of my book, I must be allowed to say that he is wholly wrong in asserting that I think Lord Chichester was wrong in saying on October 24, 1641, in his letter from Belfast, that only one man had been killed by the rebels up to that date; and that I have found evidence of only "about twenty murders" committed on the 23rd and 24th of that month. I do not "think" but I feel assured that the poor old nobleman was wrong in his assertions. He was very excusably so; and I have given indisputable evidence in Depositions 1, 2, 3, 4, 16, 17, 72 to show that at least eighty-three persons, some of them old men and women, were brutally murdered in the first two days of the rebellion in six or seven small villages in Ulster. There is some evidence to show that eighty more were killed in a Cavan village at the same time, but as it is not so clear as the evidence for the eighty-three, I do not rely on it. It is hardly necessary to add that there is not a particle of proof that only those eighty-three murders were committed in Ulster in the first forty-eight hours of the rebellion. Mr. Lecky's sketch of 1641-49 and the Cromwellian Settlement has been described in the *Northern Whig* as a "master-piece of historical criticism." And it is so, as far as the very imperfect data on which it is based goes; but, for want of a full examination of the college MSS., it fails. All histories or sketches of the same period by persons who have not carefully and impartially examined the MSS. in the college equally fail, just as the judgment and verdict of a jury and judge would fail, if they refused or neglected to hear and read the examinations of eye-witnesses of the crime that was tried in court, and contented themselves with printed extracts or summaries of the same by partisans or more or less unreliable authorities.

MARY HICKSON.

PS.—It is curious how those who refuse hearsay in the MS. depositions, accept any amount of the same about them.

Bottesford Manor, Brigg: Sept. 2, 1884.

I do not wish to give an opinion on the subject of the Irish massacres of 1641, but it may be well to point out that the Dutch had no doubt as to the sufferings of their fellow Protestants. It is recorded in Rushworth's *Historical Collections*, part 4, vol. ii., p. 1231, that

"the full sum of one and thirty thousand, two hundred and eighteen pounds, twelve shillings, and sixpence, was brought in by the voluntary contribution of the well-affected people in the United Provinces, for supply of the British and Protestants within the realm of Ireland, and disposed of accordingly in victuals."

The date of the document is August 18, 1648. It would be difficult to calculate the exact buying-power of this sum, but it must represent an enormous amount of modern money.

MABEL PEACOCK.

THE HIBBERT LECTURES.

Tendring Rectory, Colchester: Aug. 30, 1884.

A connexion of long standing with one department of the history of religions is my excuse for remonstrating with Prof. Keane on his attitude towards the early friends of the Hibbert Lectureship. Among these early friends and promoters were undoubtedly some members of Christian churches who thought it consistent with their position to assist the acclimatisation of the comparative study of religions. Prof. Keane is hardly justified in putting forward his interpretation of the objects of the Hibbert Lectureship as that of the original founders and promoters, and still less in assuming that Kuenen and Réville agree with "our Huxleys,"

&c., and with himself. Unless the two latter scholars have within the last few weeks recanted the convictions of a life, they are substantially at one with the eminent Congregationalist scholar (Dr. Fairbairn) who is depreciated by Prof. Keane, but who has long since won his spurs as a student of the history of religions. Prof. Keane, doubtless, hates intolerance; but through lack of inquiry he has produced the impression that he is intolerant towards some of his fellow students, including some Hibbert Lecturers who happen to disagree on some points with himself.

T. K. CHEYNE.

"BIBLE FOLK-LORE."

The Orkneys: Aug. 28, 1884.

In a review of *Bible Folk-Lore*, in the *ACADEMY* of August 2, which I have only lately seen, my name is suggested as that of the author because of the insertion in the volume of an advertisement of my *Rivers of Life*. Will you allow me to decline the honour. *Bible Folk-Lore* is written by a distinguished author, and gives, as your reviewer says, "evidence of very wide reading, and considerable literary ability." I could only wish that your reviewer had done the work more justice, for he treats only of the first chapter, and does not seem to me to have given due attention to the works of Lenormant, and of others so carefully quoted by the author. The book is, perhaps, too much condensed on a large subject of growing importance; and whoever reviews it should be well read in the literature of Egypt, Babylonia, and Syria, and of the Far East as well. It is in many parts a valuable guide as to the directions in which researches in ancient religions and superstitions tend, and summarises the labour of many fields of inquiry during the last ten or twenty years. Its many powerful arguments must be noticed as well as those smaller matters which startle the uninitiated in the opening chapters, but which are often familiar to the Orientalist.

J. G. R. FORLONG.

"CONTEMPORARY SOCIALISM."

London: Sept. 1, 1884.

Mr. G. P. Macdonell has now explained away part of the charge I complained of, and withdrawn most of the rest with an expression of regret which I gladly accept. He still has his suspicions, however, but has nothing to offer in support of them except the circumstance that M. de Laveleye and myself both mention that two persons engaged in conversation on an occasion when the common authority we both follow represents them as being so engaged. "Is it likely," asks Mr. Macdonell,

"that two independent translators should take the word 'beredt' out of its place, and render it in a separate sentence, one by the words 'La conversation s'engage,' and the other by the words 'They engaged in conversation'?"

Neither of us is translating, and, if we were, neither of us would be likely to translate "beredt" in the way indicated. The entire clause in the original is "Durch meine Bereitwilligkeit beredt gemacht." Mr. Macdonell's German is at fault here as well as his judgment. We are not translating, I say, we are summarising; and, in one passage of great interest, often quoted by German writers as a description of Marlo's "day of Damascus," as they call it, we both very naturally give a pretty full summary, and, indeed, keep so closely by the original that Mr. Macdonell speaks of it as translating. Now I am admitted to have "consulted the original"; I should think I had, seeing that I have devoted twenty-three pages of exposition to it, while M. de Laveleye has only given six. And why should I be supposed in this one brief passage to prefer trans-

lating indirectly from the French of M. de Laveleye rather than directly from the German of Marlo? The supposition is contrary to common sense.

I will only add that M. de Laveleye himself is far from participating in Mr. Macdonell's suspicions, but sends me a generous letter in which he says—I may quote it, as it was sent for a public use—that my book is "the best and most complete that has been written on the subject."

JOHN RAE.

SCIENCE.

Sermons du XII^e Siècle en vieux provençal.

Publiés, d'après le MS. 3548 B de la Bibliothèque nationale, par Frederick Armitage. (Heilbronn: Henninger.)

MR. ARMITAGE writes in French because, as he says, "écrire en anglais aurait été écrire pour ceux qui ne s'intéressent pas à l'étude de l'ancien provençal." This is, unfortunately, too true; but perhaps Mr. Armitage's little book, in spite of its French dress and its German sponsors, may do something towards introducing the study of Provençal to Englishmen. For the want of suitable elementary books has surely gone for something in the neglect of Provençal literature in England. The Troubadours are very hard reading for a beginner. Bartsch's *Chrestomathy* hardly gives the student enough assistance, and many of the texts are difficult. Bayle's "Anthologie provençale" is almost entirely unknown; and, owing to the death of the author before his little work had gone through the press, it is disfigured by misprints that seriously interfere with its usefulness. Mahn's edition of the biographies of the Troubadours is comparatively useless to the beginner, because the dictionary and grammar that the editor has promised (and announced) ever since 1848 have never appeared, and he has not seen fit to provide his edition of the biographies with a vocabulary. Under these circumstances Mr. Armitage's edition of probably the most ancient original prose composition in Provençal, with a very full and careful vocabulary, may perhaps tempt some of his countrymen to take up the hitherto neglected study to which it would form so pleasant an introduction. The sermons themselves are for the most part extremely simple; and the unflinching charm of the mediæval legends combines with the wonderful stories drawn from the "bestiaries" of the time to make them very pleasant and amusing reading. They represent, in fact, the crude and early stages of that style of teaching which reached its perfection in the beautiful allegories of the *Vie Devote*.

Mr. Armitage believes, on internal evidence, that these sermons were written out from notes taken by a hearer, and that the original discourses were delivered in Latin. This ingenious hypothesis has a good deal in its favour; but since the sermons fall into two groups, the second of which dates from some half-century later than the first, it seems to involve the supposition that this note-taking and recollection writing was something like an established custom in the twelfth century. If this were so, we ought to be able to find other traces of it.

I have ventured to recommend Mr. Armitage's book to beginners; but, except in

the elaborate vocabulary that accompanies it, there is no sign that the editor himself contemplated any such mission for it. On the contrary, Mr. Armitage's chief interest is centred in the exact reproduction of the MS. readings and the exhaustive study of the peculiarities of dialect. His results are presented in a Preface which deserves the careful attention of all students of Provençal. The chief points investigated are the occurrence of a flectional *h* in the subject case plural of passive participles (e.g., *arosa* = adorati) and the peculiar formation of the three third person plurals *au* (= habent), *fau* (= faciunt), and *vau* (= vadunt). The flectional *h* Mr. Armitage regards as representing a sibilant. When the participial *-ti* had passed into *-di*, the *i* was in most dialects dropped, and the *d* sharpened again into *t*; but in the dialect of our Sermons (which appears to be essentially the same as that of *Girart de Rossilho*, the *Règle de S. Benoît*, &c.) the *i* sound was retained, giving, with the *d*, a sibilant that differed in character from that of the subject singular and the object plural. This sibilant was sometimes represented by the etymological *t* that was actually pronounced in other dialects, and sometimes by the *z* of the subject singular, &c., to which it approximated in sound; hence results a confusion between *t* and *z* in other cases also. Subsequently the *h* was appropriated to the sibilant of the subject plural, after which the perplexing and apparently anomalous confusion between *t* and *z* disappears. The peculiarities of orthography that distinguish sermons i.-xviii. (beginning of twelfth century) from sermons xix.-xxx. (middle of twelfth century) fully bear out this theory. With regard to the *au* of the three verbal forms "*au*," "*fau*," and "*vau*," Mr. Armitage, after examining and rejecting the solutions of the problem hitherto proposed, suggests the series of modifications "*faciunt*," "*fazunt*," "*fajnt*," "*faunt*," "*fau*." The transition from the palatal to the labial spirant ("*fajnt*" to "*faunt*") is, of course, the point at which Mr. Armitage's pedigree of "*fau*" needs defence. This transition is noted by Diez as regular at the end of words in Catalan, but it was not known to occur in Provençal. Mr. Armitage, however, shows that M. Meyer's recent edition of *Daurel et Beton* supplies conclusive evidence of the transition of *ai* into *au* and *ei* into *eu*.

Enough has been said to show the importance of Mr. Armitage's modest little book both for the beginner and for the specialist; and, whatever may be the judgment of the latter on the Preface, I trust that the text and vocabulary may soon find their way into the hands of the former.

PHILIP H. WICKSTEED.

HERTZ'S EDITION OF AULUS GELLIUS.

A. Gellii Noctium Atticarum L. vii. XX. Ex recensione et cum apparatu critico Martini Hertz. Volumen Prius. (Berlin: Hertz.)

THE *Noctes Atticæ* of Aulus Gellius is a curious miscellany of information upon philosophy, history, biography, antiquities, lexicography, grammar, and things in general. It is no doubt only one among many such works produced by Greek and Latin literati towards the end of the first and the beginning of the second century A.D. The literary value of the book

is twofold. In itself it marks a particular phase in the history of ancient culture—the period during which original impulse was dying out, and when men began to look to the past rather than to the future for intellectual light. At the same time, and in direct proportion to the strength of this antiquarian impulse, the work has, so to speak, a technical value for modern scholars, as preserving a large number of fragments of early writers which would otherwise have perished.

It is then a matter of exceptional importance that the text of Gellius should be accurately constituted. The great merit and importance of the edition before us is that it exhibits the MSS. readings in a careful *apparatus criticus*. Up to this time there has been no critically adequate edition of the *Noctes Atticæ* since that of the Gronovii (1706).

In the first seven books we have the assistance of a fifth-century palimpsest. A comparison of the readings of this ancient copy with those of the later MSS. is easy with the assistance of Hertz's admirable *apparatus*, and forms in itself an excellent study in textual criticism. I have noticed the following readings of the palimpsest which seem to me to suggest emendations in the text as printed by Hertz. In 1, 2, 13, it gives in *eum ipsum*, perhaps for (not *eum ipsum* but) *eum ipsimum*. In 1, 3, 20, *deiareret* may perhaps stand for *deiareret*; in 1, 3, 30, *intra modum cautum* for *intra modum cautionum*. In 2, 26, 15, *contra rufus color est dilutior*, it is probable that we should read *delutior* with the palimpsest, for *deluo* is a word attested by Paulus, p. 73 (Müller), *deluit*, *solvit*, by the Labbaean gloss *deluo* *καταλύω*, by good MS. authority in Cato *Res Rustica*, 69, 1, and Livy, 45, 10, 3; compare also Agroeius, p. 115 (Keil) *deluit purgat, diluit temperat*.

I venture, also, to suggest the following emendations. In *Præf.* 13, *quæ virum civiliter eruditum neque audisse unquam neque attigisse, si non inutile, at quidem certe indecorum est*, I have never felt satisfied with *inutile*, and would read *incivile*. In 1, 11, 1, *sed contra ut moderatiores modulatioresque fierent, quod tibicinis numeris temperatur*, perhaps what Gellius wrote was *quod tibicinis numeris vis temperatur*.

H. NETTLESHIP.

CURRENT SCIENTIFIC LITERATURE.

The Student's Handbook of Physical Geology. By A. J. Jukes-Browne. (Bell.) If the issue of new geological manuals may be taken as an index of the growing popularity of geological studies, we have surely no reason to be dissatisfied with the pace at which geology is moving in our schools. Although text-books of all sorts and sizes were already in the teacher's hands, it occurred to Mr. Jukes-Browne that there was still room for another. The *Student's Manual* of his uncle, the late Prof. Jukes, was a work of singular merit, and did good service in its day; but, after having been greatly enlarged and improved, as successive editions passed under the skilful hands of Prof. Geikie, that book has been allowed to drop out of circulation. Mr. Jukes-Browne believes that a work running on somewhat similar lines will be as acceptable to the student of the present day as the *Manual* was to the student of twenty years ago. Let us make it perfectly clear that the present *Handbook* is not by any means the old *Manual* refurbished: it is an absolutely new work dealing with the subject in original fashion, and has nothing to do with the earlier work, save that it is planned on much the same scale. At present we have in our hands only the first volume of Mr. Jukes-Browne's work—a volume devoted to Physical Geology, the stratigraphical and palaeontological parts being reserved for future treat-

ment. The arrangement of the present volume is lucid and logical. First comes a section on Dynamical Geology, with an account of the present operations of geological agencies; then follows a section on Structural Geology, with an epitome of lithology and petrology partly contributed by Prof. Bonney; and, finally, there is a short section on Physiographical Geology, in which the origin of the physical features of the earth's surface is discussed. On most of these subjects Mr. Jukes-Browne writes with a fulness of knowledge to be found only in an experienced field-geologist. His statements are trustworthy and his explanations clear; and his book, so far as it goes, is one of the neatest manuals the student can desire.

The Classification of the Cambrian and Silurian Rocks; being the Sedgwick Prize Essay for 1882. By John E. Marr. (Bell.) It would be difficult to select a more appropriate theme for a Sedgwick Essay than that of the Classification of the Cambrian and Silurian Strata. This was the unfortunate subject upon which the venerable Woodwardian professor always felt so warmly in his latter days, and upon which, on the very eve of his death, he wrote the "Preface" to the catalogue of the older palaeozoic fossils in the Cambridge Museum. Mr. Marr has surrendered himself to the study of these older palaeozoics, and has not only made their acquaintance in the typical British areas, but has tried his hammer upon them in the quarries of Bohemia and in the wilds of Scandinavia. Among the school of younger geologists clustering around Prof. Hughes Mr. Marr is unquestionably the most able student—so far as palaeozoic geology is concerned. In dealing with the sore questions of classification and nomenclature, he has acted as a skilful advocate. Mr. Marr's aim is to show that what he calls the historical classification of the Cambrian and Silurian rocks is the most natural. Not satisfied with the compromise so commonly made nowadays by drawing the dividing-line at the top of the Tremadocs, our Sedgwick essayist holds that justice will never be meted out to the master until the "Cambrian system" is made to include all the "Lower Silurian" of his great rival. We fancy, however, that it is much too late in the day for such a view to gain general acceptance.

The Bone Caves of Ojców in Poland. By Prof. Dr. Ferdinand Römer. Translated by John Edward Lee. (Longmans.) Dr. Lee, of Torquay, to whom we are indebted for the English version of Keller's *Lake Dwellings*, has rendered further service to geologists and anthropologists by his recent translation of Prof. Römer's monograph on the bone caves of Ojców—or, as it is pronounced, Oizoff. These caverns are situated in white jurassic limestone, and are noteworthy as being the most easterly of any European caves north of the Carpathians. The cave which has been the most extensively explored is one described in English as the "Mammoth Cave"—a name given to it by Count Zawiska on account of the great number of bones and teeth of *Elephas primigenius* which it contains. With these were found some curious implements or ornaments of ivory, presumably carved out of tusks of the mammoth. Among other remains the most numerous were those of the cave-bear—a single cavern having yielded the bones of many hundred animals of all ages. A photograph of a very fine skull of the cave-bear, now in the Breslau Museum, forms the frontispiece to this essay. Flint implements, both rough and polished, and in certain caves even bronze ornaments, have been found. Some human skulls were also exhumed; but, according to Prof. Virchow, to whom they were submitted for description, they are probably not of very ancient date. In fact, they offer no charac-

teristics whereby they may be distinguished from the skulls of the present inhabitants of Poland. On the whole, the results obtained from these caverns agree pretty closely with those yielded by the exploration of the caves of Moravia.

The Blowpipe in Chemistry, Mineralogy, and Geology. By Lieut.-Col. W. A. Ross. (Crosby Lockwood.) For upwards of twenty years Col. Ross has been an enthusiastic admirer of the blowpipe, and from time to time has published the results of his own investigations with a view to the improvement of blowpipe analysis. His early publications were not favourably received in this country—a result no doubt due in some measure to his peculiar style of writing, and to his fondness for new words. It may be a convenience to call blowpipe analysis “pyrology,” and a blowpipe flame a “pyrocone”; but such innovations, if too freely indulged in, savour of pedantry, and are apt to beget ridicule. Believing, however, that a prophet is not without honour, save in his own country, Col. Ross set his face towards Germany, where he had the satisfaction of finding a much more generous reception accorded to his views. And thus it comes about that the little work now in our hands bears a German dedication, printed in orthodox black letter, to Prof. Bruno Kerl, of the Mining Academy in Berlin. The volume contains a course of self instruction in the use of the blowpipe, or, as the author calls it, the “Poor Man’s Chemistry,” and begins very properly by teaching the student how to construct his own apparatus. Much of the matter has already appeared, if we mistake not, in a series of contributions to the *English Mechanic*. Notwithstanding a few slips in the book, there is no doubt that it may prove very useful in leading students to pay more heed to the use of the blowpipe. It is impossible, indeed, not to admire Col. Ross’s affection for his favourite instrument, or to catch his enthusiasm for blowpipe work. “This study,” he says, “has proved the solace and hope of a very chequered life, and the retrospect of my humble labours in this new field is a constant and unfailing source of pleasure to me.”

CORRESPONDENCE.

WALLACHIAN POSSESSIVE SUFFIXES.

London: Aug. 30, 1884.

In my paper on “Italian and Uralic Possessive Suffixes compared,” printed in the Philological Society’s *Transactions*, 1882-83-84, part iii., I stated that among the Aryan languages of Europe Italian is the only one capable of furnishing possessive suffixes. Wallachian, however, presents also similar forms, and I am indebted to Prof. Schuchardt for this addition to my paper. In fact, in his letter dated August 17, this distinguished philologist quotes several passages from Cipariu’s Wallachian Grammar, by which the existence of such forms as, for instance, the following is made evident: *tata*, “father,” *tataso*, “his (her) father,” *tatamio* (for *tata mieu*), “my father”; *mama* (*muma*), “mother,” *mamasa* (*mumasa*), “his (her) mother,” *mamata*, “thy mother” (for *mama tua*, *mama sua*); *frate*, “brother,” *frateo*, “thy brother” (for *frate tuu*); *soru*, “sister,” *sorusa*, “his (her) sister” (for *soru sua*); *socru*, “father-in-law,” *socruso*; *socra*, “mother-in-law,” *socrasa*; *genere*, “son-in-law,” *genereso*; *noru*, “daughter-in-law,” *norusa*; *veru*, *vera*, “cousin,” *veruso*, *verasa*; *cumnatu*, “brother-in-law,” *cumnatuso*; *cumnata*, “sister-in-law,” *cumnatasa*; *mosiu*, “grandfather,” *mosiuso*; *mosia* (*buna*), “grand-mother,” *mosiasa* (*bunasa*); *unchiu*, “uncle,” *unchiuso*; *nepotu*, “grand-son,” *nepotuso*, &c.; and, in Macedo-Wallachian (see Petrescu,

Mostre de Dialectul Macedo-romanu, Bucuresti, 1880, part i., p. 40), *hiil*, “son”; *hiilsu*, “his son.”

L.-L. BONAPARTE.

THE COUNTRY AND DATE OF THE AVESTA.

Louvain: Aug. 31, 1884.

Your contributor is perfectly right in praising Dr. Geiger’s last work on this subject (*ACADEMY*, August 30), and the courteous style of his polemic. But, in the interests of the solution of the question, I beg to remark that the controversy is by no means at an end. Several arguments have been passed over, and the solidity of those brought forward by Dr. Geiger has not yet been established. The question will be shortly taken up again either by another Iranist, or by myself in his default, and the learned public will then be able to judge with a full knowledge of the case.

C. DE HARLEZ.

SCIENCE NOTES.

ONE of the last things on which the late Dr. R. Angus Smith was engaged was the preparation of a Life of Thomas Graham, to be delivered at Glasgow as the Graham Lecture. It consists mainly of extracts from Graham’s letters, an estimate of his services to science, and an analysis of his printed researches in chemistry and physics. The volume has been prepared for press by Mr. J. J. Coleman, and is now published by Messrs. John Smith & Sons, of Glasgow.

MESSRS. BLACKWOOD will publish shortly an English translation, with introduction, notes, and appendices, of Aristotle’s *Natural History of Animals*, by Prof. D’Arcy W. Thompson, of Queen’s College, Galway, and Mr. D’Arcy W. Thompson, of Trinity College, Cambridge.

MESSRS. LONGMANS announce a book on *The Science of Agriculture*, by Mr. F. J. Lloyd.

FINE ART.

GREAT SALE of PICTURES, at reduced prices (Engravings, Chromos and Olographs), handsomely framed. Every one about to purchase pictures should pay a visit. Very suitable for wedding and Christmas presents.—GEO. REES, 115, Strand, near Waterloo-bridge.

A MANUAL OF NUMISMATICS.

Monnaies et Médailles. Par Fr. Lenormant. “Bibliothèque de l’Enseignement des Beaux-arts.” (Paris: Quantin.)*

It is probably the fortune of most numismatists and certainly of all curators of public coin-collections to be perpetually asked by people of every class and of every degree of education—what is the best book on coins? And though a numismatist may be presumed to know something of the bibliography of his own subject, he does not always find it very easy to give an off-hand answer to the question, especially as it is often accompanied by a request that the “best book” should not exceed one volume, should not be expensive, should treat of coins in general, and should furnish the means for identifying any particular specimen. Such a compendium would certainly form a suitable present for the young collector, but, unfortunately, it is not in existence; and those who know anything of the vast extent of ancient and modern Numismatics and its literature will not consider it likely that any one will make an attempt to call it into existence. Indeed, to a man who wishes—without previous

* This article was written before M. François Lenormant’s lamented death.

knowledge—to classify a large collection of coins, or who proposes to form a collection and to pick out rare and valuable specimens when travelling abroad, no handbook could be any guidance; the very fact of its being a handbook and containing, of necessity, all sorts of omissions and abbreviations, would render it useless for his purpose. Even if he were collecting the coins of a single series—let us say the Roman Imperial—he could equip himself with nothing less than the seven volumes of the work of Cohen, and even these would not enable him to distinguish genuine coins from forgeries. The majority of people, however, who take a greater or less degree of interest in coins and medals, have no intention of becoming collectors; they merely desire to learn something about such specimens as may come in their way, and to get some very general view of the whole subject. They would be glad to be informed what is the precise historical and artistic value of the study of coins—what sort of subjects are commonly represented on ancient money, what portraits there are, what emblems and inscriptions. And not only persons of the general reader type, but artists and classical scholars and archaeologists are often anxious, for various purposes, to gain some information about Numismatics, and this without their having any desire to wade in the immortal *Doctrina* of Eckhel, or to extract the quintessence of the *Zeitschrift für Numismatik*. The demands of this class of inquirers have, indeed—so far as Greek Numismatics are concerned—been well responded to of late by Prof. Gardner’s valuable work on the *Types of Greek Coins*; that volume, however, is intended mainly for students of Greek art and history, and is, of course, inadequate to answer the magnificent demands of those who ask for a book on Numismatics “dealing with the whole subject.” So far as I am aware, almost the only attempts to give a general account of coins and medals have been made by English writers. The *Numismatic Manual* of Akerman, a book which appeared in several forms, was a praiseworthy attempt in this direction; but it was planned rather for collectors of coins than for general readers, and is now to a great extent obsolete. The elaborate article “Numismatics” in the *Encyclopædia Britannica* traverses a very wide space, and the papers by well-known specialists which have lately appeared in the pages of the *Antiquary* on different branches of numismatics probably contain just the sort of information which people generally would look for.

To undertake within very moderate limits a rapid survey of the whole science of coins and medals is a *tour de force* for which few numismatists could be better qualified than the learned and luminous author of *La Monnaie dans l’Antiquité*; and in his recent *Monnaies et Médailles* M. François Lenormant has certainly most successfully accomplished some part of a task of this description. To treat generally of coins and medals in a little volume of 328 pages, the text of which is frequently broken into by the illustrations, would be impossible. It is almost imperative for the writer of such a book to select a single point of view from which to regard his subject, and M. Lenormant has very well chosen the artistic standpoint. His book is not entirely, however, a treatise on the art

of coins, but contains a good deal of historical and archaeological information having an important bearing upon coins and medals. A certain amount of information of this kind is absolutely indispensable even for the student who approaches coins solely as works of art. All kinds of mistakes have been made, and are liable to be made, by people who criticise the art of coins—especially of ancient coins—without some preliminary knowledge of the historical conditions under which the coins were issued. It is necessary, for instance, to make quite clear, as M. Lenormant does, the difference between a type and an accessory symbol—to insist upon the essentially religious character of ancient coin-devices, and to say something of the marks and signatures of those “magistrates” who are so often referred to by numismatists, but who have not, as the unlearned might be apt to suppose, anything to do with the Bow Street of antiquity. The coins of the ancients, and especially Greek coins, come in, as they deserve, for a lion’s share in the volume before us; we must say, however, that we grudge the space devoted to the “Médailles Contorniates” and the “Tessères théâtrales et jetons”—in the chapters on which, moreover, readers of Lenormant’s *La Monnaie* will recognise old friends. Considerable as is the archaeological interest of Roman Contorniates and Tesserae, their artistic importance is almost nil, and from the point of view from which this book is written they barely deserve a single page out of the nineteen which have been devoted to them. In the latter portion of *Monnaies et Médailles*, the sketch of monetary art during the Middle Ages, and the chapters on the medals of Italy, Germany, and France, are particularly interesting, and give a general view of subjects which have seldom been treated in this way elsewhere. In a book written primarily for French readers, French coins and medals naturally occupy considerable space; but Englishmen would have welcomed a few additional words upon their own coins and medals. M. Lenormant well instances the fine gold coin of Cromwell (which, by-the-by, is the work of Simon, and not of Briot, as the writer states) as “peut-être le plus beau produit de l’art des monnaies dans les siècles modernes,” but he has nothing to say even of the famous Petition Crown, though the not very elegant “unite” of the Commonwealth is selected for illustration. For the omission of an account of English medals there is certainly far more excuse. The medals of this country have but rarely attained a high artistic level, and it must be confessed that the history of English medallists is to a great extent the history of other people’s medallists—Italian, or French, or Dutch.

In a volume like the present, covering a very wide field greatly bestrewn with details, there must almost of necessity occur a certain number of statements to which some numismatists might take exception. It would, however, be pedantic, in reviewing a book of this kind, addressed not so much to specialists as “au grand public,” to inquire whether M. Lenormant is correct in declaring the goddess on the coins of Corinth to be the armed Aphrodite and not Athene; or whether the laurel-wreathed object on a well-known denarius of the Carisia family is an anvil and not the cap of Vulcan. It seems worth while,

however, to point out that the statement (on page 33) that so impracticable a material as glass was used for money by the Arabs is misleading, because it has now been determined by Oriental Numismatists that such specimens were not employed as coins but as coin-weights. Further on, in discussing the ancient processes of coining, M. Lenormant states (as I believe he also does in his *La Monnaie*) that we have in the bronze coins of the Ptolemies an exception to the general Greek custom of casting the *flans* or “blanks” of coins in moulds previous to their being struck from the die. He considers that the curious bevelled edge of the Ptolemaic coins is a proof that the blanks were not prepared by casting, but were punched out from a sheet of metal. But coins with edges of this description—which, by-the-by, are not entirely confined to Egypt—not unfrequently display distinct marks of a preliminary casting, in the shape of pieces of metal projecting from their sides. In the chapter on Roman Medallions, I see that M. Lenormant still maintains that the bronze specimens provided with a metallic frame were inserted in the Imperial standards. On p. 180 an engraving of “enseignes romaines d’après des bas-reliefs” is given, which represents the standards adorned with medallions bearing heads in profile. It is a great pity, however, that no reference is given to the source from which this engraving is taken, because Frochner, in the Preface to his *Médailles de l’Empire romain*, denies, and certainly on good grounds, that the medallions were ever employed for a purpose of this kind. In an interesting chapter, entitled “L’imitation dans les Types monétaires,” a good many of the principal instances are brought forward, the Gaulish and Arabian copies of Greek coins being included among them. In speaking of the tetradrachms issued by various towns of Crete, the types of which reproduce the head of Pallas and the owl of the Athenian tetradrachm, the writer remarks that it is impossible to doubt the fraudulent intention of the issuers. I do not deny that the Cretans “ne jouissaient pas précisément dans le monde grec d’une réputation de vérité ni d’honnêteté,” but it hardly seems made out that in regard to their coinage they acted “comme des contrefacteurs déterminés.” It is not absolutely correct to say that these tetradrachms are an “exact” copy of the Athenian coins, because they bear, on their reverses, inscriptions in large letters proclaiming the names of the cities which issued them as well as mint-marks already familiar as types on the local coinages of those cities. The suggestion made by some numismatists that the coins were struck about 200 B.C., at the time when an alliance was being negotiated between Crete and Athens, is, moreover, one that cannot lightly be ignored.

The few statements here criticised affect but little, if they affect at all, the interest and usefulness of this little volume, which, as I must not forget to add, is most abundantly illustrated. The mechanical process employed, though inferior to the autotype, tolerably reproduces the effect of the originals, and is decidedly preferable to illustration by wood-engraving, with its tendency, at least in the hands of most cutters, to modernise, if not to

caricature, the finest examples of Greek coin art. One or two of the specimens represented are rather too badly preserved for mechanical reproduction—fig. 119 is surely a terrible libel on Pisano’s “*Liberalitas Augusta*”—and these might, with advantage, be omitted in another edition.

WARWICK WROTH.

MINIATURE ART IN THE NETHERLANDS.

La Miniature Initiale des Chroniques de Hainaut à la Bibliothèque de Bourgogne à Bruxelles.
Par C. Ruelens. (Paris.)

THIS miniature, here admirably reproduced by the heliographic process of M. Dujardin, of Paris, represents John Wauquelin, of Mons, on his knees presenting his translation of the *Chronicles of Hainaut* to Philip, Duke of Burgundy, who stands in the midst of his court. On his left are his son, Charles, Duke of Charolais—Charles the Bold—and eight knights of the Golden Fleece; on his right, the Chancellor or Almoner of the Court, and two ecclesiastics. This miniature, previously thrice reproduced by lithography, has been attributed to John van Eyck, to Roger van der Weyden, and to Memline; but these attributions have no solid foundation. M. Ruelens very justly observes, that, as a rule, the Netherlandish painters of the fifteenth century did not adorn books with miniatures, because the legislation of the period prohibited them from so doing. We must, however, beware of drawing too absolute a conclusion from this legislation, to which I was the first to draw attention in my review, *Le Beffroi* (Bruges, 1863-1876). Nevertheless, it is absolutely certain that in Bruges, after January 27, 1457, no one might exercise the art of miniature painting and illuminating unless he was a member of the Guild of St. John (scrivers, rubricators, illuminators, miniaturists, bookbinders, &c.), which was altogether distinct from the Guild of St. Luke (saddlers, painters, glassmakers, mirror-makers, and glass-painters), and that very few painters were admitted into the Guild of St. John. The only really celebrated master who was a member of both Guilds at Bruges was Gerard David. Simon Marmion, of Valenciennes, is also known to have been both painter and miniaturist. No document has, within my knowledge, ever yet been brought forward to prove that any other known painter of the school ever executed a miniature for payment. I am, however, strongly inclined to believe that the illuminators occasionally employed painters to design compositions for them, and that these designs continued to serve as patterns in the workshops of the miniaturists for half-a-century or more, the costumes, colouring, and backgrounds being more or less modified. I have cited instances of this practice in my notice on the Hours of Albert of Brandenburg; and M. Ruelens, in the present pamphlet, mentions several reproductions of this miniature, all differing in colour, some in the background, and one in which Charles the Bold is represented as no longer a youth, but as grown to man’s estate. Doubtless booksellers will continue to offer for sale MSS. adorned with miniatures by Van Eyck and Memline, but it is high time that such attributions should disappear from the catalogues of public collections.

W. H. JAMES WEALE.

CORRESPONDENCE.

A GREEK LOVE TOKEN.

Larnaca, Cyprus: Aug. 23, 1884.

The ACADEMY of March 15, notices among the Castellani gems a small onyx from a ring,

on which a Greek inscription in four lines is cut in relief. My friend, Mr. Demetrio Pierides, has just called my attention to a similar gem in his own small but choice collection of Cypriot antiquities. It is an onyx, oval shaped, with a thin border, seven-tenths of an inch by six-tenths. The stone has apparently three strata; the letters, which are neatly cut in relief, being of a pale blue.

The inscription, a "posy" in six lines—two more than in the Castellani gem—runs thus:—

ΑΕΓΟΤCIN · ΑΘΕΑΟΤCIN · ΑΕΓΕΤ·CΑΝ ·
ΟΤΜΕΑΙΜΟΙ · CΥΦΑΙΜε · CΥΝΦΕΡΙCΟΙ .

"They say what they will: let them say on, it matters not to me: do thou love me: 'tis for thy gain."

The stone, a love token of the second or third century of our era, was purchased by Mr. Pierides more than thirty years since at Athienou, a village of muleteers, about half-way between the capital, Nicosia, and its port, Larnaca.

C. DELAVAL COBHAM.

THE "ROMAN" INSCRIPTION AT BROUGH.

242 West Derby Road, Liverpool: Sept. 1, 1884.

In the ACADEMY for August 30 Mr. Arthur J. Evans refers to this stone while treating of that in Greek characters found at the same place. Owing, however, probably to the decay of the stone since its disinterment in 1879, Mr. Evans has undoubtedly given an erroneous reading of the last line. If he will refer to the ACADEMY for November 13 and December 4, 1880, January 8, 29, and February 12, 1881, also to the *Archæological Journal*, vol. xxxviii., pp. 282-85, he will find that both Prof. Hübner and myself read it very differently. My own reading, confirmed by Dr. McCaul and other epigraphists, is to the effect that the consuls for the year were named. The year I take to be A.D. 195, and the line, when entire, to read

(TERTVLLET.) CLEMENT. COSS

The last s is outside of the margin of the inscribed portion. The o, as is frequently the case, is a small one. The commencement of the fifth line is DE, and refers to Caracalla as *Cæsar Destinatus* (being the first two letters of the latter word), as in the inscription found at Ilkley, and described by Horsley, and in another (given by Gruter, p. ccc.) found while excavating for the foundations of St. Peter's at Rome. It is absolutely impossible from the nature of the inscription that a dedication to the infernal gods could be contained in this line. Mr. Evans is also in error in speaking of an altar to Asklepios being found near Maryport. It is true a tablet has been found there bearing the name of this deity; but it is not bilingual, as Mr. Evans states. On the other hand, an altar to Aesculapius has been found at Lan Chester, the inscription on which is repeated in Greek on the rear face. Nor is the statement that an altar to Astarte and Héraklès has been found at Corbridge correct. Two altars, one to each of these deities, have been found there; but their names, in Britain at least, are nowhere combined. As to the Greek inscription at Brough, I doubt if any one has yet got the correct reading.

W. THOMPSON WATKIN.

South Shields: Sept. 2, 1884.

Mr. Arthur Evans is mistaken concerning the place of discovery of the leaden seals, or "centurions' stamps," with the portrait of Septimius Severus and his two sons, referred to in his letter on the Brough inscription in the ACADEMY of August 30.

The type in question, of which many specimens have been exhumed, is not from Brough but from South Shields. I exhibited several

of them with other types in the temporary museum of the Institute at the Blackgate, Newcastle, during their recent visit, and I think I drew Mr. Evans's attention to them.

ROB. BLAIR.

THE "INSCRIBED" FONT AT WILNE.

St. Catherine's College, Cambridge: Aug. 23, 1884.

If you have not had too much of inscriptions, let me mention one which has greatly puzzled people, at the base of the font at Wilne, near Derby, consisting of twelve bold characters. They are, in fact, the feet and parts of the legs of six human figures, turned upside down. The font has, at one time, been a very remarkable circular column, narrowing upwards. This column has had a tier of human figures above a tier of birds and dragons. At some time it has been cut off between the knees and ankles of the figures, turned upside down, and had the bottom hollowed out for a font. The whole of the dragons and birds are still there, in inverted positions. I visited the "inscription" last week.

G. F. BROWNE.

NOTES ON ART AND ARCHAEOLOGY.

ON Monday last judicial sanction was given for the sale of the four finest pictures in the Blenheim collection. The "Ansidei Madonna" of Raphael and Vandyck's equestrian portrait of Charles I. are taken by the National Gallery for £70,000 and £17,500 respectively; while a private purchaser, whose name is not yet disclosed, has bought Rubens' two portraits—of himself and his second wife, and of that wife and her page—for £52,500.

MR. JOHN W. BRADLEY has gone to Munich and Vienna, in order to continue his researches for his Dictionary of Miniaturists, and more especially to collect materials for the Life of Giulio Clovio, the Italian miniaturist of the sixteenth century, upon which he has been engaged for some months.

THE printing of the memorial edition of Thomas Bewick's Works, in five volumes, has been begun by Messrs. Ward & Sons, of Newcastle-on-Tyne. This edition will include the *Birds*, *Quadrupeds*, *Aesop's Fables*, and the Memoir of Thomas Bewick, written by himself, and re-edited by Mr. Austin Dobson. It will give impressions from the original wood-blocks which were lately sold at Christie's for £2,300. Mr. Quaritch will be the publisher.

THE Commission for the Universal Exhibition to be held at Antwerp next year has commenced its labours under the presidency of the Count of Flanders. The exhibition of fine arts which will open at the same time promises to be one of the most brilliant hitherto held. Besides the official requests to all the Governments to encourage contributions, invitations will be sent to artists direct, and a portion of the receipts will be reserved for purchases of works of art, to be disposed of by a lottery.

THE German Anthropologische Gesellschaft has been at work for some years upon a complete "Gesamtmuseum-Katalog" of the prehistoric remains scattered among the various museums of Germany. A report on the progress of the work was read by Prof. Schaafhausen of Bonn at the recent Congress at Breslau. The catalogue of the Frankfurt collection is ready for the press. The Breslau catalogue, with very full elucidations, was laid before the Congress. The catalogues for Heidelberg, Würzburg, Tübingen, Jena, and Rostock are in preparation. Very full accounts of the Congress have appeared in five successive numbers of the Munich *Allgemeine Zeitung*.

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